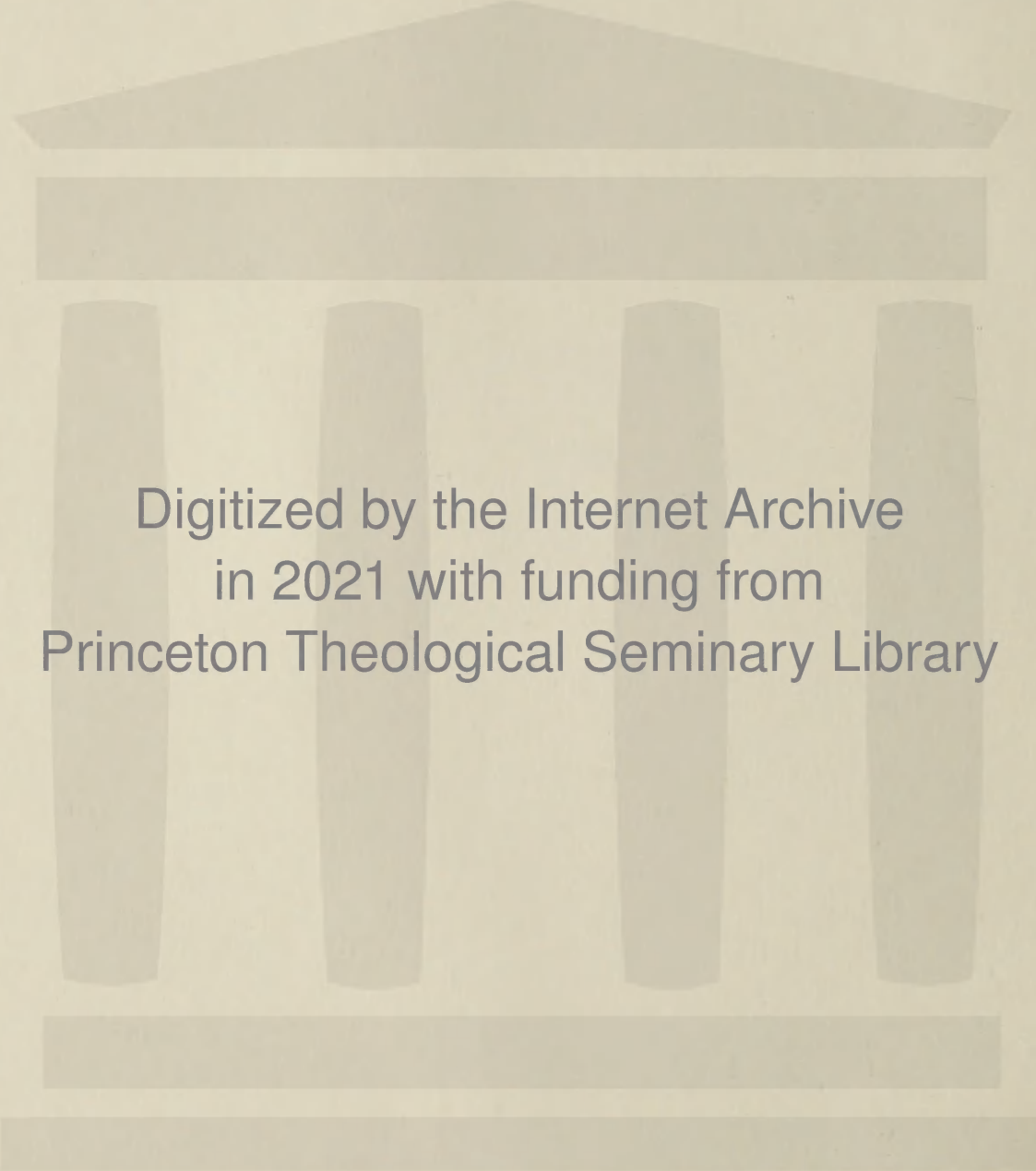


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Alumni/ae News

 PRINCETON THEOLOGICAL SEMINARY 

Vol. XXXI, No. 1

Winter/Spring 1993

Theology and Science

Can they co-exist?
A Princeton professor says yes.

Winter/Spring 1993



photo by Pamela Kling

PRINCETON THEOLOGICAL SEMINARY

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Dear Colleagues:

Someone has said that "we are what we remember." Memory is the primary source of our identity. Institutional memory serves the same purpose. Remembering the story of Princeton Seminary since its founding in 1812 tells us who we are as a theological school of the Presbyterian Church (USA).

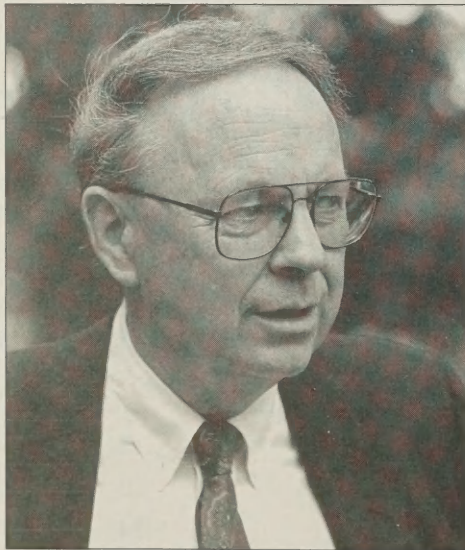
This edition of the *Alumni/ae News* features the new history of Princeton Theological Seminary written by local historian William Selden. This slim volume reduces the danger of our suffering from institutional amnesia by reminding us that the founders envisioned a graduate school committed to both academic excellence ("sound learning") and spiritual maturity ("piety of the heart").

Mr. Selden points up further that the Seminary was founded not as the Divinity School of Princeton University but as a free-standing school responsible to the General Assembly of the Presbyterian Church—a relationship it still enjoys.

Professor Jaroslav Pelikan of Yale comments that *tradition* is "the living faith of people now dead," while *traditionalism* is "the dead faith of people now living." Reading Bill Selden's history of Princeton Theological Seminary confirms my conviction that the school today stands in and represents a rich tradition in Pelikan's sense of the term.

Copies may be obtained by writing to Dr. Fred W. Cassell, our vice-president for seminary relations.

With gratitude for your interest in and support of Princeton Seminary, I remain



Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Princeton Seminarians Raise \$20,000 for Charitable Organizations at Home and Abroad

Students at Princeton Theological Seminary have raised more than twenty thousand dollars this year through several fund-raising projects organized by the Stewardship Committee of the Student Government Association. Projects carried out by the committee include an auction, a book sale, a comedy show, a talent show, and a week of giving.

According to Sandra Stogsdill and Jessie MacMillan, student co-chairs of the Stewardship Committee, the fund-raising efforts were successful because the whole Seminary community participated.

"Our projects cut across all the diverse lines in this community,"

Stogsdill says. "Everyone could participate in some way — by donating old books, bidding on faculty dinners, singing in a comedy routine, or designing posters."

Earlier in the academic year, a Friday Night Live talent show (based on NBC's "Saturday Night Live" format and organized by senior Suzie Nakasian) raised two hundred dollars, and a Stewardship Committee "Week of Giving" added two thousand dollars to the Trenton Crisis Ministry coffers. Then, on February 11, a "stuff" auction raised more than three thousand dollars for Visionaries of International Christian Endeavors, an organization that provides homes for handicapped and disadvantaged children in the Philippines. First-year-student Jeff Wilson coordinated this event, which offered a combination of art and services to the highest bidder. Among the items donated by faculty, staff, and students were Italian and Mexican dinners at faculty homes, flute lessons, a bedtime story, a pool party at the Seminary pool, and four hours of maid service.

Dawn Russell, another first-year student, headed the three-day book sale (March 24-26), the biggest money-raiser of the stewardship campaign. Hundreds of titles were sold, and the \$11,235 in proceeds went to seminaries in Ghana,

Thailand, and Kenya to buy books for their libraries. According to Russell, unsold nonfiction books were donated to a Korean seminary in New York City that needs English titles for its accreditation.

Fiction books were recycled.

The weekend of April 2-3 spotlighted the second annual Seminary comedy revue, "Theologiggle," directed by students Jana Riess and Andrew Burnett. Skits written by students spoofed the Seminary community, and ticket sales netted more than \$2,700 for Habitat for Humanity.

The final Stewardship Committee event of the academic year, a hunger run that took place April 24, raised about

\$4,000 for the Trenton Crisis Ministry, the Trenton Area Soup Kitchen, and Heifer Project International. The event — which included a five-kilometer run and a one-mile "fun" run through Princeton — was cosponsored by United Jersey Bank.

According to Stogsdill, more than sixty students volunteered to help in one or more of the projects. She believes they became involved because they wanted to reach beyond themselves and do something for others. "There's a danger of becoming too self-absorbed at a place that is so demanding academically," she explains. "It's easy to forget the practical aspects of ministry, the kinds of things Jesus did for people."

The End of the Mertz Legacy at Princeton

A dynasty ended on February 26 when Earl Mertz, Jr., laid down his paintbrush and entered into retirement. Earl had served the Princeton community for

thirty-seven years, first as painter and then as head painter — a record of longevity noteworthy in itself. Even more amazing, however, is the fact that with Earl goes a family legacy that stretches back almost half a century.

Since Earl's mother, Emma, began work as a maid on July 15, 1944, there has always been a Mertz on the Seminary's custodial staff. In addition to Earl and his mother, there was Earl's wife, Betty (1966-88); his uncle, Joseph (1961-78); and his father, Earl Sr. (1960-63). Among them, the five Mertz families accumulated 105 years of service to the Princeton community.

When Earl first began working at the Seminary, John Mackay was president of the Seminary, Speer Library was just being built, and the Seminary's current academic dean, Conrad Massa, was still a graduate student. "I go way back — I can probably name names some of the younger people wouldn't even know," Earl says. No matter whom he mentions, however, it would undoubtedly be with fondness; he paints a happy picture of his time at Princeton. "I don't think I had an enemy on campus," he says. "I was on a first-name basis with most everybody there, and I respected them for who they were. I have nothing but good thoughts [of the Seminary]." (The Seminary apparently feels the same way about him: a farewell reception was held on February

25, during which Earl received a color TV from the facilities staff and, from the institution itself, a rocking chair stamped with Princeton's official seal.)

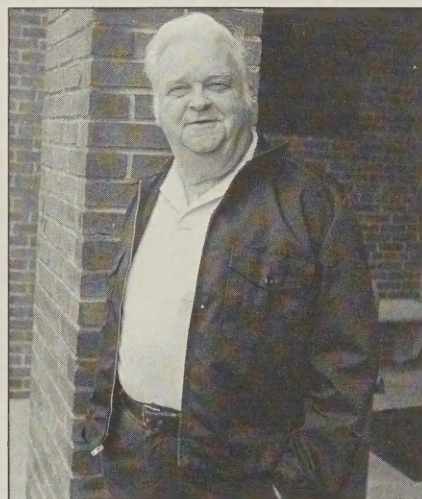
Not surprisingly, given the closeness of the Mertz family in the workplace, Earl's retirement plans revolve around spending as much time as possible with his wife, his three children (Dan, Susan, and Judy), and his five grand-

children. After thirty-seven years, though, it will take some getting used to. "I still sometimes feel that Friday is going to be the end of my vacation," he says, "and then I'll be going back to work!"



The March 24-26 book sale raised more than \$11,000 for seminaries in Ghana, Thailand, and Kenya.

photo by Larry Chidress



Earl Mertz, Jr., retired as head painter on February 26, ending a family legacy that stretches back to 1944.

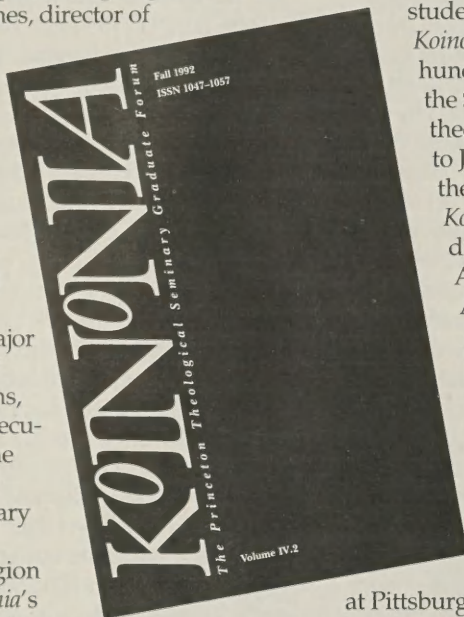
photo by Pamela Kling

Koinonia Gains National Recognition

Koinonia, Princeton's forum for Ph.D. students, recently received a boost in its efforts to gain a nationwide audience. The American Theological Library Association (ATLA) has included the journal in its *Religion Index One: Periodicals*, making it one of the few student publications ever to be indexed by the ATLA.

"*Koinonia* . . . seems to have been conceived as a laboratory and a model for what scholarly publishing ought to be," says Don Haymes, director of ATLA's index programs and editor of *Religion Index One*. "It represents the kind of effort that ought to be applauded and encouraged."

"This is a major breakthrough," says Loren Johns, the journal's executive editor. "One may now enter almost any library that supports research in religion and find *Koinonia*'s subjects and authors listed as resources." In addition, the ATLA has included the journal's book reviews in *Index to Book Reviews in Religion*.



Written, edited, and published entirely by graduate students, the biannual *Koinonia* has been pushing toward greater recognition ever since its first issue in the spring of 1989. Over time, the journal's pages have offered more articles by students from outside the Seminary community — past issues have included work from students at Harvard, Emory, and Chicago — and the subscription list has matched this trend. Though still distributed gratis to Princeton's Ph.D. students, faculty, and trustees, *Koinonia* now has more than one hundred subscribers from outside the Seminary, including many theological libraries. According to Johns and Gregory Glover, the journal's managing editor, *Koinonia* even reaches such distant points as Puerto Rico, Argentina, and the Fiji Islands. As an example of the journal's growing influence in theological circles, the editors point out that the spring 1991 issue — a forum that revolved around a seminal article by Douglas Thorpe, "Broken-hearted: Sin, Shame, and the Damaged Self" — was used as a text for a course at Pittsburgh Theological Seminary.

According to Haymes, the ATLA reviewers were "pleasantly surprised" by the quality and presentation of *Koinonia*. "Most student publications lack continu-

ity," Haymes says, "and their editors lack the experience to produce the kind of scholarship that really makes a contribution to knowledge. Also, most student journals have a *samizdat* flavor — they're run off on a copier, and their intent is to oppose or satirize." With *Koinonia*, he continues, the ATLA found a professionally printed publication whose editing and attention to detail were reminiscent of its siblings at Princeton, *Theology Today* and the *Princeton Seminary Bulletin*.

"*Koinonia* has the potential to make some contributions to theological studies," Hayes ventures. "It brings student concerns into the foreground and, in a way, offers the possibility of seeing what the future holds in theological studies." He particularly lauds the journal's efforts to "reach beyond the borders of Princeton," a goal rarely found among student publications.

Haymes adds that *Koinonia* will be monitored by the ATLA to ensure the present level of quality is maintained. However, both Johns and Glover are confident the journal will continue to live up to its billing as "a laboratory and a model for what scholarly publishing ought to be."

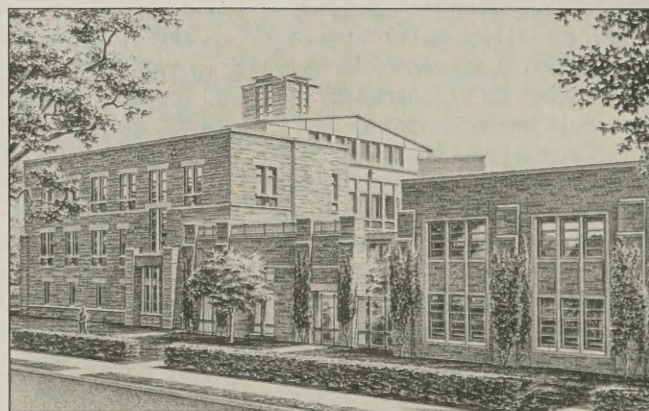
Those interested in subscribing to *Koinonia* can call 609-921-8300, ext. 7788, or write to *Koinonia*, Princeton Theological Seminary, P.O. Box 821, Princeton, NJ 08542-0803. A one-year subscription is \$18 for individuals (\$12 for students) and \$24 for institutions.



photo by Larry Chidress

Speer Spreads Out

Work is underway on the first major modification to the Robert E. Speer Library since the building was completed in 1957. The forty-thousand-square-foot addition (above right, as it will appear off Library Place) will almost double the size of the present structure and will house the rare book



and archival collections, offer new reading and research facilities, and provide increased stack space. (The present building was designed to hold a maximum of four hundred thousand books, a figure reached five years ago.) The addition is scheduled to be completed by the spring of 1994.



Can Theology and Science Live Together?

One Princeton professor believes they can

By Russell Roberts

Scientists and theologians, it would seem, have always been at odds with one another: what one group proposes, the other disposes — or at least attempts to.

Dr. Jacobus Wentzel Vrede van Huyssteen takes a different view: he believes that the two groups can actually complement each other, and together can shed new light on the mysteries of the universe.

Dr. van Huyssteen is Princeton's James I. McCord Professor of Theology and Science. (The Seminary is the only one in the world that has a chair dedicated to these two disciplines.)



A graduate of the Free University of Amsterdam, van Huyssteen had previously been head of the department of religious studies at the University of Port Elizabeth in South Africa. He arrived at Princeton in the winter of 1991 and since then has led many students on explorations of how new scientific discoveries and theories are affecting Christian faith — and, in some instances, undergirding it. In the following interview, van Huyssteen shares his insights.

Q: How long has the conflict between theology and science persisted? When did it begin, and how has the situation changed today?

A: The battle between theology and science has been going on since before the start of Christianity. Up to the eighteenth century almost everyone believed in God; even though science and theology differed, the majority of people still shared this common belief. But ever since the rise of evolutionary theory, the church and science have moved apart more and more. What makes the situation both different and more important today is that our culture has become so infused by science and technology, it prompts the question: Where does faith in God fit in now?

Q: How does science treat theology now?

A: Science often denies the meaning and even the existence of theology. This is the so-called "conflict model," in which each side goes its own way without speaking to the other, as if they're in a bad marriage.

Q: Are there other models besides the "conflict model"?

A: Yes. There are many that attempt to

integrate the two. You can find fascinating examples of this in genetics, physics, and biology — areas in which there are scientists who are also Christians and who are trying to relate their latest findings to their belief in God. In the last ten years, groups and centers devoted to the relationship between theology and science have sprung up all over. This says something about the urgency to get the church out of confessional isolation and into a discussion about what's happening in the real world.

Many scientists today realize that science is limited. There are some issues in life that science cannot answer, such as the meaning of life and death, and the meaning of evil. To find these answers, many scientists are turning to religion and becoming more metaphysical. Even agnostic scientists such as Stephen Hawking [author of the best-selling *A Brief History of Time*] are writing books that go beyond science and talk about a final theory.

Q: It sounds as if this fits right in with Christianity.

A: From a Christian viewpoint, there is a certain logic to it. If you believe in God, the next step is to feel that God is responsible for everything in this world. If that is so, then this God should also be the God of science. Now if *that* is true, the next step is to feel that everything in this world should hang together. All our experiences should somehow make sense, and the explanations and beliefs of religion should not be unrelated to those of science. I don't think Christians can have this kind of schizophrenic existence — believing in God until they walk into the laboratory. It just doesn't work anymore. This is why there are many scientists and theologians who are trying to get the two sides to talk and somehow integrate.

Q: But how can science and theology

integrate when there are such enormous differences in some areas, such as in theories about the origin of the universe?

A: It's been easy for scientists to try to figure out the origin of the world and never even think about faith or Christianity. It's also become easy for theologians to defer to the Bible, which says that God is the Creator and everything was created in seven days. The problem has been that the biblical answer and the scientific answer are contradictory. What's happening now is an attempt to show that one does not have to contradict the other.

Most theologians now believe that the Genesis story need not be taken literally. The story is intended to show us that everything is dependent on God — and in that sense it's a very spiritual hymn or poem. It's not about the world and when it started. It's about God and how powerful God is. I don't think the Bible, an ancient document, should be compared with contemporary cosmology's theories about the beginning of time. The Bible was never meant to be a scientific report. Its language is poetic.

Q: Isn't genetics another area where science and theology differ significantly?

A: There are geneticists working on DNA today who not only believe that biology and genetics tell us about our genes and where we come from, but also see the presence of God in the way that DNA is put together. They find a wonderful fusion between modern genetics and the Christian faith.

Q: What about the people who feel that science and theology have been able to co-exist for thousands of years, and there's no need to try to reconcile the two?

A: This is the type of schizophrenic existence to which I referred earlier: on Sunday you go to church, and then from Monday to Friday you do some-

“Most theologians now believe that the Genesis story need not be taken literally. The story is intended to show us that everything is dependent on God — and in that sense it's a very spiritual hymn or poem. It's not about the world and when it started. It's about God and how powerful God is.”

thing different. This is an easy position to assume because you don't have to worry about the conflict, but ultimately it's an inconsistent position. I think that people have to decide how their belief in God relates to their understanding of the world. I think that belief in God should mean something about the stars, the genes, sexuality, and even the social structure. Science is about understanding our world. Religion is about understanding the meaning of our world. What we are trying to do is merge the two to produce ultimate intelligibility and ultimate understanding.

Q: How does the big bang theory of the origin of the universe figure into the conflict between science and theology?

A: With the big bang theory, scientists had discovered something that, whether they liked it or not, looked much like a creation. Here you had scientists who didn't even believe in God discovering that maybe the world did start with some kind of cosmic explosion. The "open" version of this theory has us all riding out on the shrapnel from the explosion, until ultimately everything cools down and we freeze to death. The "closed" version is that at some point, gravity will become so overpowering that it will pull everything together again and crush us in this fiery big crunch. So with the big bang theory, there's a beginning, there's a history, and there's going to be an end. All these parallels between the physical theory and what Christianity believes are just amazing. However, it's dangerous to think that the big bang theory really supports the Christian faith, because in science theories change all the time. The theory is spectacular now, but in ten or twenty years, who knows? British biochemist and theologian Arthur Peacocke once said, "Theology should never marry the science of the day, because if she does she'll be a widow tomorrow." What the big bang theory does

is provide a great degree of consonance between science and faith.

Q: Is there a danger in linking science and religion too closely?

A: Yes. If you do that, and five years from now the big bang theory is thrown out, then the God that we believe in becomes a "God of the Gaps." People might start to say, "Science can explain virtually everything. Let's keep God for those difficult things that cannot be explained." But then, once science explains those things too, God becomes superfluous.

Q: How can theology and science ever get together on what is possibly the thorniest issue of all, evolution?

A: There are biologists and theologians who have come to realize that their fields are very limited and can only answer so many questions. Such an issue, for instance, as the amazing emergence of a person, of self-consciousness, cannot be explained by evolutionary science. Scientists have to learn that there are ultimate questions that they cannot answer, and theologians have to be flexible and adapt their notions of how this earth started. We're not throwing God out; what we're throwing out are some outdated notions of how God created the world.

Q: If we have to rethink many theological "givens," what is the place of the human being in this whole debate?

A: We have inherited a notion that we as human beings are the crown of creation. What we have learned through science is that, despite the amazing presence of human beings, this is not so. We're an important part, but there is so much more out there. The intelligibility of the universe transcends us. This doesn't affect at all the certainty of our faith; it just prompts us to figure out new ways to think about God.

Q: Is it possible that people have become disillusioned with science lately because it has not produced the "perfect world" that we all expected it would, and that the urge to find consonance between science and theology stems from that disillusionment?

A: Yes. What makes our age different is that science had been seen as the savior of humanity, but now there is increasing disillusionment not only with science, but also with its necessary spin-off, technology.

This ties into the other side of what I earlier called intellectual integrity. Faith becomes integral not only when it shows that it can talk to science, but also when it demonstrates that science has not solved many of the problems of this world. That's why liberation theology and feminist theology and the issues of oppression and justice all tie into the idea of intellectual integrity. All of these are part of contemporary discussion within the church today.

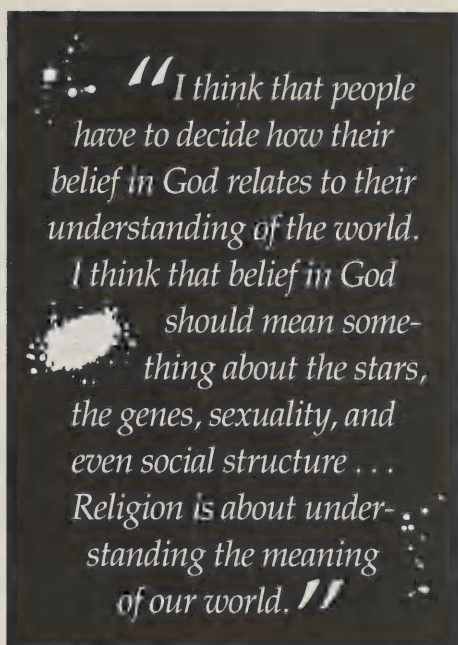
Q: Can religion and science co-exist equally, or does one have to dominate the other?

A: This is what it's all about — attaining some sort of complementary existence. I hope that by aiming for the type of consonance that I spoke of earlier, we realize that science and theology need not be in conflict, for they very often ask different kinds of questions. Science is about understanding our empirical world. Theology asks and explains different questions: What is the meaning of life? What happens when we die? How can we be happy? The two sides ask different questions, and they give complementary answers that we hope will make a fuller picture.

Q: Is the final message on this entire debate a hopeful one?

A: Yes. We have to break down the myth that science is objective and faith is subjective. Scientists work from a position of faith as much as Christians do. Once we discover that, I really think we're going to give up this idea of scientific superiority. Theology and science are already much more alike than we think. I wouldn't have moved halfway around the world if I didn't believe that! ■

Russell Roberts is a free-lance writer who lives outside Trenton, NJ.



Looking for Tomorrow's Leaders

Introducing Princeton's new director of vocations and admissions



photo by Kristin Garberg

By Barbara A. Chaapel

The first thing J. Carter Hiestand III did when he began his job last December as Princeton's new director of vocations and admissions was to re-read his own 1980 application for admission to the M.Div. program. And the first question he asked was, "Would I have admitted myself?"

Breaking into the wide grin that instantly disarms those he meets, he is quick to answer in the affirmative. "It was a humbling experience to read the words I wrote thirteen years ago. But, yes, I would have admitted me. I didn't have the best academic record, but I had good references and a clear sense of call to the local congregation."

And that's still what the Seminary is seeking. Among the top qualifications Hiestand (who graduated with his M.Div. in 1983) and the Seminary's eight-member admissions committee look for in potential students are a commitment to Christ and to the church, at least the beginning of a sense of call, the ability to do the academic work required in the classroom, and strong self-awareness.

Settling into a chair in his Templeton Hall office that overlooks the rolling fairways of Springdale golf course, Hiestand elucidates his views on the kind of students he wants to bring to Princeton. "One of the things I look for most in interviews is really an intangible thing. I'd call it 'teachability.' The seminary experience is part of the lifelong journey of searching for truth and learning to ask the important questions. That can't happen if you come to seminary thinking you already know all the answers.

"It's also important to remember we are a seminary, not a graduate school. We need people who have the potential for strong spiritual leadership and whose gifts match the church's needs."

He believes seminaries must be gatekeepers for the church, in part because presbyteries and sessions are not taking that role seriously enough. "Some people applying to seminary have not worked through some personal issues," he ventures. "They must do this before they get into the church; if they don't, these issues will come back to haunt them and their congregations. When I evaluate a candidate for admission, I am looking not just at the seminary, but beyond the seminary to the church. The danger in any theological school is that you can hide behind the academics and not get to know yourself."

If it were up to Hiestand, Princeton would require psychological testing of all applicants. And he is grateful that a course in pastoral theology is now required.

Nor does he minimize the importance of a candidate's academic record, although a high grade point average alone cannot predict effectiveness in ministry. "I'm not convinced there is a solid connection between high grades and strong spiritual leadership," he says. "Nor do I believe that people should check their brains at the doors of the church. The church needs well-educated theologians, and seminaries must supply bright ministers who can challenge their congregations intellectually."

Hiestand's own heart is in the local church. He began his church work in 1977 at a Methodist church in Augusta, Georgia, where he was the youth director for three years without benefit of a seminary education. "I just wanted to work with kids," he recalls with a boyish enthusiasm still apparent in the thirty-seven-year-old man. "I never thought I'd be a pastor."

But during those years working with young people in the church, he began to realize that God might be calling him to the pastorate. When it came to choosing a seminary, he decided on

Princeton "because a friend told me it was the best place for people who wanted to serve in the local congregation."

"By the time I did get to seminary, I couldn't wait to sink my teeth into my studies," he says. "The 01 courses were among my favorites. I filtered everything I learned in class through the lens of what would be practically applicable in the local congregation." Favorite classes and professors come to his mind as easily as if he were turning the pages of a well-loved book: Old Testament with Bernhard Anderson, who ended every lecture like a sermon just as the bell rang; church history ("CH02 was absolutely my favorite class!"), with John Mulder relating theological struggles during the Reformation to the present-day church he loved; pastoral theology, in which issues of marriage and the family were probed; and preaching with Donald Macleod, who to this day remembers Hiestand's daughters by name and sends a Christmas card every year.

After graduation he was called to be associate pastor for youth and family life at the Bryn Mawr Presbyterian Church in suburban Philadelphia.

"Being at Bryn Mawr was like getting a second seminary degree," he explains. "I learned much about church leadership and ministry from David Watermulder (then-pastor of Bryn Mawr and a Seminary trustee) and from a large and healthy congregation that represents the great center of the church." He also discovered Philadelphia's wonderful Italian restaurants. (He and his wife, Laurie, still love to cook Italian, with "lots of garlic.")

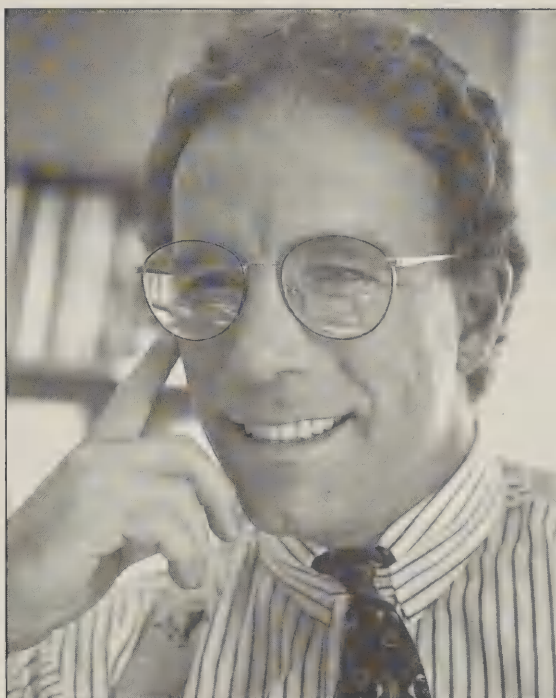
Next stop: Fairfax, Virginia, where Hiestand was called in 1987 to pastor the Providence Presbyterian Church. He summarizes his 5½ years there by talking about vision. "I loved the opportunity to establish a vision of where the church was going and then getting there," he says. "I really learned the importance of lay ministry, inviting the people to dream along with me. We decided our vision required increasing involvement in mission, building a youth program, and bringing back lots of baby boomers who had been alienated from the church for years. We accomplished those things together, and no one cared who got the credit."

Although he loved being a pastor, Hiestand does not view his decision to head Princeton's vocations and admissions office as a sudden veering in his calling. He has always had an interest in vocation. As a seminarian he wrote a paper on Calvin's view of vocation, and the unique calling of each believer. And while he was at Providence, three members of Hiestand's congregation entered seminary. Conversations with those two men and one woman were among the most enjoyable he had as a pastor. "I loved talking with them about their calls to ministry," he recalls with delight. "I often sought them out to discover what they were thinking about."

Hiestand also served for four years on his presbytery's Committee on Preparation for Ministry (the committee which

oversees the preparation of candidates for ministry in the Presbyterian Church USA). "I was discouraged at the quality of our candidates," he admits. "Calling people to ministry seems to be a process of self-selection more than something the church takes responsibility for and helps with. If we just wait for people to come to us, we don't necessarily get the best candidates."

Hiestand believes the local church must discover people in the pews who will be future leaders no matter what they do in life, and then challenge them to think seriously about seminary and ministry. Consequently, he looks to alumni/ae of the Seminary to help him in his new recruitment task. Beginning next year, no student will be accepted for admission to the Seminary without an interview. For prospective students who cannot come to campus, Hiestand will recruit alumni/ae throughout the country to interview them.



Hiestand has always had an interest in vocation. "I loved talking with [candidates] about their calls to ministry," he recalls with delight.

"I need the help of our alums in congregations and on college campuses," he affirms. "They are the key to finding top-notch seminarians. Recent studies have shown that the two primary reasons people choose to attend a particular seminary are alumni/ae referrals and visits to the campus."

In light of these findings, Hiestand plans to spend a lot of time building relationships with college and university chaplains and faculty members, as well as developing ties with graduates who now pastor churches. Those conversations will include African-American, Hispanic-American, and Asian-American alums, both men and women. Hiestand knows that if Princeton is to continue to reflect the diversity of the church, it must listen to alums who represent that diversity.

In addition, he will continue to hold ten on-campus Princeton seminars next year for prospective students nominated by alumni/ae, and he encourages graduates to nominate candidates.

Even with these assignments before him, Hiestand will make time for the greatest love of his life after his wife and his daughters Ashley and Meg: major-league baseball. "There are three stadiums within an hour's drive of Princeton!" he enthuses, pulling the entire 1993 schedule for the National and American leagues out of his briefcase. His passion for America's national pastime began during childhood visits to his grandparents' home in suburban Cleveland; the big event of every summer was a trip to see the Indians play at Municipal Stadium.

Today he attends at least fifteen games a summer, including an annual four-day odyssey with close friend Mark Ramsey ('84B) to stadiums around the country. (This year their trek will take them to New York, Boston, and Montreal.) But the Indians, longtime cellar-dwellers, are still his team. And for Hiestand, that is a theological statement. "A Cleveland pennant is a lot like the eschaton," he laughs. "You don't know when it will be, but you know that someday it is going to happen." ■

photo by Kristin Granberg

Pages of Princeton Past

By Rich Youmans

It all began on a sunny spring day in 1990, during a luncheon meeting at the Nassau Club in Princeton. Three of the four in attendance were from the Seminary: Fred W. Cassell, vice-president for seminary relations; William O. Harris, librarian for archives and special collections; and the late Hugh T. Kerr, Princeton's beloved Benjamin B. Warfield Professor of Systematic Theology Emeritus and senior editor of *Theology Today*. The final participant was William K. Selden, a Princeton author and historian.

The four men had assembled to discuss a daunting project: a short, easy-to-read narrative that would recount the Seminary's entire 180 years. In retrospect, the decision to meet at the Nassau Club was especially appropriate: the club was originally the house of Samuel Miller, Princeton's second professor and the first to attempt a definitive history of the Seminary. Miller eventually settled for producing a pamphlet about the institution's origins, abandoning his original intent for the same reason given by subsequent professors who attempted definitive works: there was simply too much material. (The most successful effort was by Lefferts Loetscher, whose *Facing the Enlightenment and Pietism: Archibald Alexander and the Founding of Princeton Theological Seminary* runs for five hundred pages but does not get beyond the Seminary's first decade.) Now Selden was being urged to compress almost two centuries of history into a work that could be read in two sittings.

"Princeton Seminary has a great history, and many people don't really know much about it," says Cassell, who spearheaded the project. "Rather than a scholarly tome, we wanted a popular history — in the best sense of the term — designed for the average layperson."

Last fall, Selden achieved that goal. The 180-page *Princeton Theological Seminary: A Narrative History 1812-1992* takes the reader on a historical tour that stretches from the Seminary's initial days

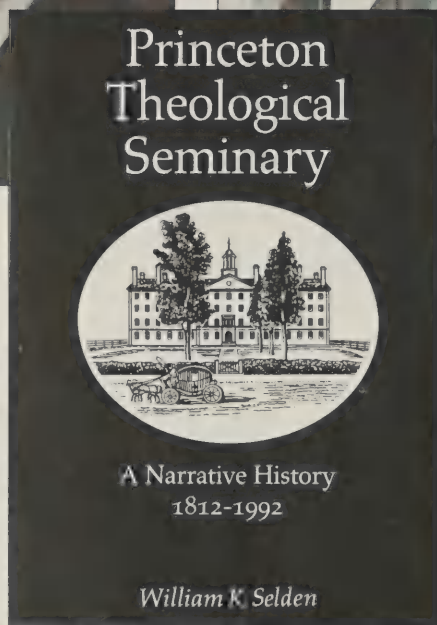
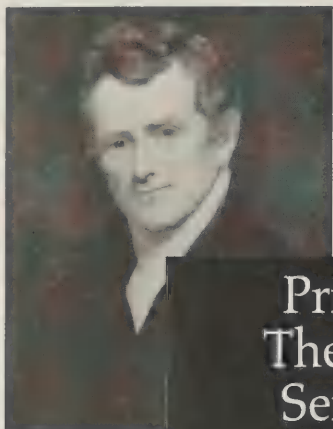
enough archival material to fill two tall bookcases and a filing cabinet. He read voluminously; more than one hundred books and articles are listed in the bibliography. He pored over all the trustee minutes (made available for the first time) and collected armloads of old letters and other ephemera. He went to the university's Firestone Library, to the Historical Society of Princeton, and to the local public library. He even collected oral histories from various professors, administrators, and alums.

His efforts have led to what former trustee chair David Watermulder refers to as "a non-stuffy, non-arrogant story of why and how some American Christians put together a theological school with

some clear standards." In crisp prose, Selden weaves personal portraits of such legendary figures as Archibald Alexander, Charles Hodge, John Mackay, and James McCord. He introduces the various philanthropists who have provided

the Seminary with a firm financial foundation, as well as the missionaries who have extended the Seminary's influence across the globe. He tackles such turbulent eras as the late 1920s, when a liberal-fundamentalist schism ripped apart the faculty and student body, and his account is notable as much for its objectivity as for its thoroughness. Selden also tries to present the intimate details of daily Seminary life throughout the years, including the arduous early days when students rose at 5:00 a.m. and privies provided the only toilet facilities.

Alums who would like to find out about these aspects and more can order the book by sending \$11.50 (plus \$1.00 postage) to the Theological Book Agency, Princeton Theological Seminary, P.O. Box 821, Princeton, NJ 08542-0803. ■



The new history offers portraits of such legends as (clockwise from top left) Archibald Alexander, Charles Hodge, and John Mackay.

during the Great Awakening of the early 1800s to the Seminary's present era under President Thomas W. Gillespie.

For Selden, a long-time Princetonian and a 1934 graduate of the university, the book was the latest in a series of works he has written on the histories of local institutions. (He has also penned a monograph, *The Legacy of John Cleve Green*, which examines the life of the former Seminary trustee who became one of the institution's most generous donors during the nineteenth century.) Selden began work on the Seminary history in January 1991. With Harris's help, he quickly amassed



Striving for Peace in the Home



photo by Krystin Granberg

Instead of turning the other cheek, Patty Fox is facing the problem of domestic violence head-on

By Rich Youmans

When Patty Fox began her studies at Princeton in the fall of 1988, she was a twenty-two-year-old M.Div. student who envisioned working in a local church someday. That first year Fox took the standard introductory courses in church history and the Bible. She also chose a non-traditional elective, "Love and Violence in the Family," taught by Joan Chamberlain Engelsman, a visiting lecturer who specialized in issues of domestic violence.

Fox's life would never be the same. She read from the writings of Calvin, in

which the theologian argued that a woman should not leave a husband who beats and threatens her, but rather should "bear with patience the cross which God has seen fit to place upon her." Throughout the Bible she found instances in which women were treated as little more than property to be bartered and abused at will. Fox especially cringed at Judges 19:22-26, in which the master of a house appeases local attackers by offering them his virgin daughter and a guest's concubine — "Ravish them and do what seems good to you" (19:24) — as easily as if he were offering a glass of wine.

She read modern accounts as well: the woman whose face was so badly beaten that doctors had to wait for the swelling to subside before they could tend to her broken bones; the woman who had burning cigarettes crushed out on her back and neck; the

woman whose husband regulated her every movement, from which friends she saw to how many times she went to the bathroom.

"I could only read a little at a time, the stories were so horrifying to me," Fox recalls today. "But I wasn't willing to put them down and never look at them again. It's very difficult to know about the kinds of things that happen to women, but by ignoring the problem we perpetuate it."

As Fox continued her studies, she felt a growing desire to help in some way. "I had some wonderful professors at Princeton — faithful women with strong feminist voices — who opened my mind and

heart to many of the issues that women struggle with in society," she says. "As my consciousness was raised, I wanted to do something that would combine feminist ideas and beliefs with direct ministry."

Following her middler year, Fox took a year's internship as chaplain at Womanspace, an agency near Princeton that offers aid and shelter to battered women and their children. She continued there part time during her senior year, and last June, after earning both her M.Div. and Princeton's Samuel Wilson Blizzard Memorial Award for social ministry, Fox became Womanspace's first full-time chaplain. According to her own informal study, she is perhaps the only minister ever ordained to a social service agency for victims of domestic violence.

"Patty is absolutely breaking new ground," says Regina Podhorin, the executive director of Womanspace. Prior to Fox's arrival, the agency concentrated more on a woman's physical and psychological conditions than on her spiritual concerns. Fox proved how deep those spiritual concerns could run. More than one thousand women each year come to Womanspace, many of them wrestling with dilemmas of faith: Should they divorce? Should they forgive their attackers? Why is God allowing them to suffer? All too frequently these questions, like boulders in a stream, can dam a woman's progress and create pools of despair.

"Many of our clients feel a great sense of relief when they know they can talk honestly to someone about these things," Podhorin says. "Patty has made us realize how important the women's spiritual needs are, as well as how important it is to help local churches become models of peace. I wonder now how we ever did without her."

Fox began making a difference from the first days of her internship. Since 1984, Womanspace has been welcoming Seminary field ed students through its Peace in the Home Program (PITH). During the program's initial years, when PITH relied primarily on state funding, the student chaplains worked several hours a week writing a clergy manual on domestic

violence and working directly with battered women.

When Fox applied in 1989, however, the Continental Insurance Foundation had just given PITH an exceptionally large grant for the development of educational curricula. For the first time, the program could afford a full-time intern, and Fox was chosen.

She plunged into her new role with so much energy it could have registered on the Richter scale. "I read books on the psychology of personality, substance abuse, mental health, and ethnic/cultural issues," she reflects. "I watched endless videos [about violence in families]. I arranged to sit in on counseling sessions. And I learned by just talking to the women."

The more she learned, the further she pushed beyond the grant's original objective. In addition to working on the curricula, Fox conducted staff sessions on spirituality and how it could relate to a client's experiences. She also sent letters to all the peacemaking churches in the presbytery, asking that they consider her ministry as a recipient of their offerings. Those letters, coupled with her own contacts through Princeton, enabled Fox to visit almost a dozen congregations that year. She spoke to Sunday School classes, conducted evening programs, and preached at worship services, disclosing the brutal facts of domestic violence.

Her work with the women was just as impressive. As the internship progressed into a part-time position, more and more counselors were asking Fox to talk to their clients. Soon she was playing an integral role in many counseling sessions.

"Most women, in my experience, have had religion as a part of their lives, and they are very open to talking with clergy," she says. "One woman, for example, was convinced that the reason her ex-boyfriend was stalking and beating her was because she had done something extremely bad in her life — bad enough that God would allow the abuse as punishment. I shared with her my belief that God does not allow others to abuse us as

punishment for our sins, that abusers use their own free will in choosing to act violently. I went over the same points with her as a counselor had before me, but because she was talking to clergy she heard it differently and was able to move on."

Such encounters did not pass unnoticed by the agency. "Patty's work was so in touch with the needs of our clients —

recalls. "They knew me, and they seemed to trust the kind of ministry I was doing." (That trust apparently still exists; the presbytery recently provided funding for Fox's chaplaincy that will extend through the next three years.)

The ministry Fox does today includes serving Womanspace's counseling and transitional housing programs, visiting women at the agency's shelter (the location of which is a well-guarded secret), conducting community education programs, and supervising field education students. While many of the women are surprised to find a minister who is female, most are eager to partake of Fox's ready ear and fresh theological insights.

Often her counseling revolves around biblical interpretation. Fox says that most of the women have never considered that Scripture can be interpreted in any way other than what has been laid down by their pastors — many of whom rely on strict, fundamentalist readings. "We'll talk about how the Bible can be interpreted differently," she says, "and if we get past that we'll talk about what God intends relationships to be like."

Divorce is frequently discussed; wives usually look upon their vows as unbreakable chains, since Christian tradition holds that only sexual unfaithfulness constitutes grounds for divorce. "Too often a woman hasn't thought about who has actually broken

those vows," Fox explains, "so we'll look at a scriptural passage where unfaithfulness is discussed." The passage she most often draws upon — Malachi 2:13-16 — includes a direct address by the prophet to husbands: "She is your companion and your wife by covenant . . . Let none be faithless to the wife of his youth." This was Malachi's challenge to husbands during a period in which men would divorce their wives simply because they had become bored with them. Fox uses it to make her own challenge to tradition.

"We'll talk about how violence is a form of faithlessness," she says, "and how an abuser is the first to break the marriage



"One woman was convinced that she had done something bad enough that God would allow the abuse as punishment...."

she really freed them up," Podhorin enthuses. "Our staff are well-trained in counseling techniques, but when they get into theology they don't know where to go. We realized Patty was someone we absolutely needed to have around."

With Womanspace trumpeting her achievements and willing to take her on full time, Fox had one hurdle left as graduation approached: convincing the Presbytery of New Brunswick that she should be ordained to her chosen ministry. As it turned out, her work at Womanspace had already paved the way. "It helped that I knew a number of clergy from the programs I had done in the churches," she

vows through his actions. It becomes a matter of the woman not taking complete responsibility for what is happening."

Yet whether the issue is divorce, physical abuse, or any of the myriad other topics she encounters, Fox is always careful not to issue directives. Instead, she presents options. "Women in abusive relations have usually never been permitted to make their own decisions, so for us to take away a woman's choice would be to re-victimize the victim," Fox says. "To allow a woman to choose is the most responsible thing to do, whether the outcome is what I would want to happen or not."

Usually it's not. Most battered women return to their abusers, though for reasons that often have nothing to do with theological concerns. Many times a wife is financially dependent on her husband. (Statistics show that a woman's standard of living drops seventy-three percent after the first year of divorce, and that nearly half of all female-headed households live in poverty.) Also, a woman may find it too dangerous to leave — abusive men will many times threaten to kill those who walk out on them — or she may decide to stay for the sake of her children. "I've sat with women who could only cry and say how much they didn't want to go back," Fox says. "But they went back. Sometimes it takes a woman several attempts before she finds the strength to stay away."

Fox cites these facts and more when she visits congregations. "I give an overview of domestic violence" she says, "and three statistics usually receive the most reaction: one out of every two women in this society experience domestic violence, and one out of four girls and one out of nine boys experience sexual abuse." The reaction becomes even stronger when congregants realize just what Fox means by domestic violence.

Most people, when they hear the term, think of a man punching and kicking a woman, beating her with a weapon, or raping her; the degree of abuse is measured by the number of bruises and contusions. Criticism, name calling, and belittlement are not usually considered part of the same package. Yet all are

methods of obtaining control, in which domestic violence is rooted: the husband who constantly berates his wife and tells her she's no good is as guilty as the one who beats his wife bloody.

"There's often one antagonist in any group, someone who will challenge everything I say," Fox notes. "I remember one older gentleman who claimed I was defining nagging as violence; he could not

Already three families have sought and received assistance, Fox says, and several of the network's members are initiating studies into inclusivity, power and control, and other issues related to domestic violence.

Despite such triumphs, Fox acknowledges that her perspectives do not go down well with all congregations — especially those with more conservative members. "Fundamentalist groups know it's wrong to beat somebody, but they believe a male should be the head of a household and that a wife should be submissive," says Fox, who herself hails from a conservative Christian family. These congregations also find her Christian feminism as incompatible a blend as oil and water. Fox, however, finds the gospel "full of messages of liberation and peace and justice and loving relationships, and I think that is at the core of Christian feminism." Still, she refuses to create sides and view conservative churchgoers as "the opponent." She believes the loving support received from her own family proves that both sides can accept their differences and concentrate on the common good.

Fox would like to see that common good also attended to by more clergy. Recently, Fox coordinated a meeting between clergy and social workers from across New Jersey, in which both sides discussed how they could

better work together to help victims of domestic violence. That gathering fueled Fox's hope that one day there will be more chaplaincies like her own, and the church will face the issue head-on. As she learned in her first year at Princeton, the best way to perpetuate the problem is to turn away from it, and Fox intends to carry that lesson throughout her ministry.

"As a woman, I live with the same fears as the women I counsel at Woman-space," she says. "I fear harassment. I fear rape. But I choose not to ignore the truth of my own experience." She pauses, her eyes piercing. "And by not ignoring it, maybe I can do something about it." ■



photo by Kyrstin Garaberg

“God does not allow others to abuse us as punishment...abusers use their own free will in choosing to act violently.”

accept verbal abuse as anything more than a simple quarrel between spouses." She counters by explaining how nagging is often the first rung on a ladder of pain, one that could eventually lead to isolation, humiliation, and even suicide. Through her work, Fox hopes to make congregations look twice at their own behavior — and, if necessary, take action.

To further this goal, she recently developed a program called Congregations for Peace in the Home, which is being piloted at the local Ewing Presbyterian Church. Eight of the church's lay leaders received training in domestic violence issues, and they now serve as a resource network.

1928

John C. Talbot (b) writes that, at the age of ninety-two, he still enjoys good health — “in contrast to much of [my] school youth.” Talbot lives in Clearwater, FL.

1933

Archibald R. Crouch (B) is working on articles such as “The Desecration of Christmas, 1992,” an attempt to de-commercialize Christmas and encourage alternative giving, and “Beyond Columbus Day,” which proposes the development of an Ethnic Heritage Day to celebrate every ethnic group in the country. Crouch is also editing and transcribing a 1964 conversation he took part in with Malcolm X, and he plans to return to unfinished manuscripts he stored away when he began his book *Christianity in China: A Scholars' Guide to Resources in the Libraries and Archives of the United States*. Crouch lives in Englewood, CO.

1935

Howard Osborne (B) writes that, after being honorably retired in 1976, he finally quit regular preaching last June and now devotes himself to raising trees to improve the environment. He lives in Bayard, NE.

1937

William S. Ackerman (B) serves part time as minister of visitation at the Presbyterian Church of Toms River, NJ.

After serving as interim pastor of eleven Presbyterian churches, **Harold S. Faust** (B) recently retired and was named pastor emeritus of Grace Presbyterian Church in Lantana, FL.

1938

J. Franklin McHendry (B) says that he is currently “recovering very well” from six-week bypass heart surgery and is considering a return to his duties as stated supply at the Presbyterian Church of Mayport, FL. McHendry lives in St. Augustine.

Last fall, **Bruce M. Metzger** (B, '39M) delivered a series of lectures in Moscow to Bible translators. Metzger, who chaired the Revised Standard Version Bible Committee, is Princeton's George L. Collord Professor of New Testament Language and Literature Emeritus.

Eugene C. Stone (G) retired in November as assistant minister of Redford Presbyterian Church in Detroit, MI. He writes that his fifty-five-year career included serving as pastor to several churches in the Philadelphia and New Castle areas,

as associate executive of the Presbytery of Philadelphia, and as co-editor of the *Daily News* (published at General Assemblies of the United Presbyterian Church in the USA).

1939

Having celebrated his eightieth birthday last summer, **George R. Ashwood, Jr.** (B), finds himself engaged in two new pursuits. “I . . . have now been adopted as a visitation pastor by St. Mark Lutheran Church in Salem, OR,” he writes. “I visit and serve communion to the sick, shut-in, and elderly members of the congregation.” Ashwood, who retired from full-time ministry in 1978, also is an assistant chaplain at Salem Hospital; he serves the orthopedic floor, where he himself stayed in 1991 after hip and knee surgery. “I serve as a volunteer in both capacities,” he writes. “The rewards . . . are tremendous.”

Norman Dunsmore (B) writes that he continues to remain very active. He is a volunteer chaplain at Wayne County Prison in Pennsylvania, a member of Lackawanna Presbytery's Evangelism and Spiritual Life Committee, chair of the Boy Scouts of America's Lakes District of the Forest Lakes Council, editor of the *Honesdale Rotary Club Bulletin*, chaplain of the Wayne County American Association of Retired Persons, and a lecturer at Beech Grove Grange 1089. Dunsmore lives in Honesdale, PA.

A. Walker Hepler, Jr. (B), writes that the Rotary Club of Holley, NY, honored him last June for forty years of perfect attendance. Hepler is pastor emeritus of Disciples United Methodist Church in Holley, and he continues to be active in the congregation.

Robert Hunt (B, '42M) lives at Florida Presbyterian Homes in Lakeland, FL, where he and several other Seminary graduates who also reside there have a “rejoicing” every year.

1940

Franklin B. Gillespie (B) writes that his recent activities include serving on the Medical Ethics Committee and Institutional Review Board of Riddle Memorial Hospital in Media, PA, and on Philadelphia Presbytery's Committee on Ministry. He lives in Newtown Square, PA, and serves on the pastoral staff of the Swarthmore Presbyterian Church.

1943

Richard B. Pursel (B) is active on the



ALUMNI/AE MEMORIES

The following memory was contributed by Frank D. Svoboda ('34B), an honorably retired member of the Presbytery of Long Island. A native of what was then Czechoslovakia, he arrived at Princeton in 1931 following studies at the University of Dubuque.

In 1931 I was one of the foreign students of Princeton Theological Seminary. That same year Dr. Albert Einstein became a professor at the university. He occupied a house adjacent to the Seminary campus. I could see his home from a window in Hodge Hall.

At Christmas, all the American students went home to be with their families. Those of us who were foreign students formed a caroling group and sang Christmas carols at the entrances to the homes of our professors. I suggested we sing “Silent Night” in German (“*Stille Nacht*”) at the home of Dr. Einstein. We practiced in the gym, which was then a small building in the middle of the campus.

When we went to Dr. Einstein's home, it was a beautiful evening with a deep blue, starry sky and a light cover of snow on the ground. We assembled on the long porch of the house and began to sing. The lights came on and Mrs. Einstein opened the door and told us that Albert would be right down.

Shortly, Dr. Einstein appeared dressed in a pullover sweater with one elbow protruding, and in shoes with no socks. I explained our purpose there in German, his native language. He smiled and told us to wait a minute. He returned with a violin in his hand and began to accompany us.

The holiness of this experience has remained with me these many years.

Prayer Ministry Team at the Church of the Apostles in Fairfax, VA. Pursel lives in Fort Washington, MD.

1944

Kenneth V. Brown (B), who has served several interim pastorates since retiring in 1978 as pastor of the First Presbyterian Church in New Hyde Park, NY, writes that he has "finally (I think) retired." Brown lives in Jeffersonville, PA.

Charles A. Sayre (B) was named 1992 Citizen of the Year by the Camden County (NJ) Council of the Boy Scouts of America, and 1993 Humanitarian of the Year by the United Way of Camden County.

1945

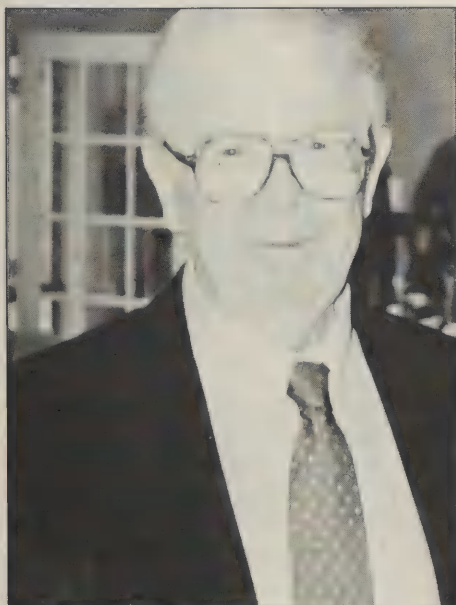
John R. Rodman (B) reports that he continues to write lectionary sermon notes for *Minister's Manual* and is serving this year as secretary of his Kiwanis Club. Rodman lives in Louisville, KY.

1946

Dick L. Van Halsema (b), who retired in 1987 as president of the Reformed Bible College in Grand Rapids, MI, writes that he is now president of I.D.E.A. Ministries, a missionary field training program. Van Halsema lives in Grand Rapids.

1948

Charles Brackbill (B) was recently named a Pioneer in Religious Communication by the North American Broadcast Section of



Charles Brackbill ('48B) was recently named a Pioneer in Religious Communication by the North American Broadcast Section of the World Association for Christian Communication.

the World Association for Christian Communication. In 1955 Brackbill became the first regional head of religious broadcasting in the country when the Synod of New Jersey named him director of radio-television. He later served on the national level as associate executive director of the Presbyterian Church's Division of Mass Media and as director of, in turn, field services, long-range planning, and programming. During his career Brackbill presented the Presbyterian testimony before the U.S. Senate to establish the Public Broadcasting System, introduced the use of animation in religious advertising, and created several radio "spots" with humorist-ad man Stan Freberg. He recently ended a five-year term as a consultant with NBC Corporate Communications and is currently on the staff of Crescent Avenue Presbyterian Church in Plainfield, NJ. He is also a founding member and a fund-raiser for the Habitat for Humanity in Plainfield.

1950

Nathaniel C. Roe (B, '55M) writes that he is "slowly learning to adjust to retirement." He serves as a parish visitor at the First Presbyterian Church in Washington, PA, and participates in both the United Way and Habitat for Humanity. He lives in Washington with his wife, **Muriel** (e).

Duncan C. Stewart (B) was recently named pastor emeritus after retiring as pastor of Covenant Presbyterian Church in San Antonio, TX.

1951

Since July 1991, when he retired as interim divinity librarian and lecturer in theological literature at Yale University Divinity School Library, **John A. Bollier** (B) has served as director of development for the American Theological Library Association. Bollier lives in Hamden, CT.

Harry E. Chase (B) is a hospice chaplain in Westwood, NJ, and a board member of the local Goldberg Child Care Center.

Malcolm R. Evans (B) is intake coordinator of the substance abuse treatment program at the Veterans Affairs medical center in Northampton, MA.

On December 31, **Charles E. Hurst** (B) retired as interim executive presbyter of Cayuga-Syracuse Presbytery. He now lives in Geneva, NY.

Since retiring to Cape Cod in 1987, **Arthur E. Matott** (B) has been working at a homeless shelter and a mental health center located on the cape. He also has

served on numerous local committees for affordable housing.

1953

John N. Bratt (B) has been named pastor emeritus of the First Presbyterian Church in Lakewood, NJ. Bratt retired on December 31, 1991, after serving at the Lakewood church for eighteen years.

Betty Jean Gilmer Young (E) writes that, "claiming a world's record for patience and persistence," she was ordained on June 28, 1992, twenty-nine years and nineteen days after graduating from Princeton. "While all others may be considering their retirement," she writes, "[I am] anticipating a thirty-year career." Young is now interim pastor of the Kelseyville Presbyterian Church in Kelseyville, CA. She lives with her husband, **Philip** ('55B), in San Rafael.

1954

John A. Baxter (B) recently retired as pastor of the First Presbyterian Church in Pitman, NJ, and has moved to the Shenandoah Valley. Baxter says he plans to continue working in the Habitat for Humanity program after he constructs his own house in Lexington, VA.

Juan E. Huegel (B, '57M) writes that he is in his thirty-ninth year of missionary service in Mexico. He is currently working on a biography of his father, Frederick Julius, who himself was a missionary in that country and a professor at Union Evangelical Theological Seminary in Mexico City. Huegel lives in San Luis Potosi.

Virgil L. Jones, Jr. (B), is serving in his thirty-third year with United Ministries in Higher Education. He is campus minister at Wayne State University in Detroit.

Wayne W. Witte (D) recently moved to North Charleston, SC, where he does pulpit supply work and public speaking. He is also an active member in the "Right to Life" movement.

1955

On December 31, **John R. Booker** (B) was honorably retired by Giddings-Lovejoy Presbytery "after nineteen years in pastorates and nineteen years in executive presbyter positions in Kentucky, Florida, and St. Louis." Booker lives in St. Louis.

Frank E. Havens (B) is coordinator of pastoral care services at Glens Falls Hospital, a four-hundred-bed community hospital located north of Albany, NY. "I have trained over thirty local clergy as adjunct chaplains," he says.

1956

Kirk A. Hudson (B) writes that he is interim pastor of the First Presbyterian Church in Utica, NY, and the president of Hope House, "an ecumenical hospitality house for street people." He also reports that he recently purchased a "folk Victorian house" in Waterville, NY, that was once "the home of the notorious Loomis gang [of] nineteenth-century organized crime."

1957

After fourteen years as executive presbyter of the Presbytery of the Pacific, **David C. Meekhof** (B) is now interim synod executive of the Synod of Alaska-Northwest. He lives in Bellevue, WA.

1958

Westminster/John Knox Press recently published **C. Samuel Calian's** (B) latest book, *Theology without Boundaries: Encounters of Eastern Orthodox and Western Traditions*. Calian is president of Pittsburgh Theological Seminary.

Alan J. Hagenbuch (B) is doing supply preaching for the Presbytery of Florida. Hagenbuch lives in Panama City Beach, FL, and says he and his wife, Elaine, "enjoy the Florida weather and the fishing, swimming, and boating scene."

John L. Robinson (B) is associate pastor of Westminster Presbyterian Church in Sacramento, CA, and the director of the Westminster Counseling Service. He also is "still playing the banjo with Hangtown Jazz Company."

1959

B. Preston Bogia (B) has been promoted to associate professor (with tenure) at the

University of Kentucky in Lexington, KY. He also has been accepted into Mensa.

Judy L. Mead (e) writes that she was recently included in both *Who's Who in Religion* and *Who's Who of American Women*. Mead retired a few years ago after thirty years of pastoring churches in New Mexico and Colorado and serving on the staff of the General Assembly of the Presbyterian Church (USA). She now lives in Kansas City, MO.

Last October, **Ronald T. Roberts** (B) and a Lutheran partner won a hymn-writing contest sponsored by a Catholic archdiocese. Roberts, who is associate pastor of the Second Presbyterian Church in Kansas City, MO, met his co-author, Amanda Husberg, last summer during a hymn-writing seminar. Husberg is the music director of a Lutheran Church in Brooklyn, and shortly after the seminar she sent Roberts the hymn's music. He supplied lyrics and a title: "Come, You Thirsty." The archdiocese selected the work from among hundreds of entries, and Roberts and Husberg split the \$750 prize. The hymn made its debut during the archdiocese's bicentennial liturgy in April.

1960

Robert M. Paterson (M) recently delivered a paper, "Ethos of Work in the Old Testament," at a seminar on the "Theology of the Village" held in Ujung Pandang, Sulawesi, Indonesia. The seminar was sponsored by Gepsutra, the Protestant church of southeast Sulawesi. Paterson is a lecturer in biblical studies at the Sekolah Tinggi Theologia (Theological Seminary for Eastern Indonesia) in Ujung Pandang.

1962

Rims Barber (B), who has dedicated his ministry to helping low-income, minority, and disenfranchised consumers, recently received the 1992 Consumer Action Award from the American Association of Retired Persons. Barber, who lives in Jackson, MS, established and coordinated the Mississippi Human Services Coalition, which monitors and advises the state legislature. Barber also actively supported the state's new mail-in voter registration law.

1965

Mebane Harrison (E) writes that she directs an education program at the naval amphibious base in Coronado, CA, "home of the famous Navy Seals."

1966

In 1992, **S T Kimbrough, Jr.** (D), edited *Charles Wesley: Poet and Theologian* (Abingdon/Kingswood) and co-edited *The Unpublished Poetry of Charles Wesley: Hymns and Poems for Church and World* (Abingdon) and *Psalms for Praise and Worship* (Abingdon). He also delivered lectures at the Methodist Church of Singapore and Dubuque Theological Seminary; presented his own musical, *Sweet Singer*, in Austria during a conference of the Methodist Churches of Central Europe; and recorded *Songs of Rossini* in honor of the great composer's two-hundredth birthday. Kimbrough lives with his wife, **Sarah** ('83E), in Bay Head, NJ.

1967

William K. Conrad (B) was recently appointed to the Democratic Committee of Montgomery County, Pennsylvania. Conrad lives in Ardmore, PA, where he also serves as a Democratic committeeperson. He reports that last November's elections achieved a historic vote for the Democratic Party in Montgomery County "with margins that greatly exceeded our goals."

Ervin G. Roorda (M) is pastor of Preston Hollow Presbyterian Church in Dallas, TX.

1968

James C. Caraher (M) recently retired as interim associate pastor of the Wayne Presbyterian Church in Wayne, PA.

In January, **F. Russell Mitman, Jr.** (M), assumed his new duties as conference minister and president of the Pennsylvania Southeast Conference of the United Church of Christ. The conference contains almost seventy-three thousand members and comprises the denomination's 212 churches in Berks, Bucks, Chester, Delaware, Montgomery, Philadelphia, and Schuylkill counties. Mitman formerly served as senior pastor of the Broadmoor Community Church in Colorado Springs, CO.

William B. Presnell (M) was recently designated an approved supervisor by the American Association for Marriage and Family Therapy. Presnell, who conducts a clinical practice in Madison, NJ, is also adjunct professor of contemporary ministries at Drew University Theological School.

1969

William D. Carr (B) is a founding member

KEY TO ABBREVIATIONS

Upper-case letters designate degrees earned at Princeton, as follows:

M.Div.	B
M.R.E.	E
M.A.	E
M.A. (Theol. Studies)	T
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

special undergraduate student U

special graduate student G

When an individual did not receive a degree, a lower-case letter (corresponding to those above) designates the course of study.

and a diplomate of a new professional society, the College of Pastoral Supervision and Psychotherapy. He lives in Little Rock, AR.

Robert G. Holtby (b) is serving on the board of the British Columbia School Trustees Association. Holtby lives in Prince George, British Columbia, Canada.

In January, **Donald O. Maddox** (B) began his duties as interim pastor of the Graham Memorial Presbyterian Church in Coronado, CA — his fifth intentional interim pastorate.

1970

On July 31, **Eugene W. Beutel** (M, '75P) retired from his position as a regional coordinator for the Evangelical Lutheran Church in America. He had been based at the United Church Center in Harrisburg, PA.

William H. Gray III (M) was recently elected to the board of trustees of the Brookings Institution in Washington, DC. Gray, a former Congressman and House Majority Whip who for more than twenty years has been pastor of the five-thousand-member Bright Hope Baptist Church in Philadelphia, is currently president and chief executive officer of the United Negro College Fund.

Wayne F. Knouse (M) is senior pastor of the Westminster United Church in Regina, Saskatchewan, Canada.

1972

Ulysses Downing, Jr. (B), a lieutenant commander in the U.S. Navy, recently received the Navy Commendation Medal for meritorious service aboard the amphibious transport dock U.S.S. *Ponce*. Downing is currently stationed in Norfolk, VA.

Mysterium and Mystery: The Clerical Crime Novel, **William David Spencer's** (B, '75M) extensive look at the cleric as crime-solver, was recently reprinted in paperback by Southern Illinois University Press. The book, originally published in hardcover three years ago, includes chapters on Harry Kemelman's Rabbi Small, Umberto Eco's Brother William, H. H. Holmes's Sister Ursula, and Ralph McInerney's Father Dowling, among other clerical sleuths. Spencer and his wife, **Aida** ('73B, '75M), live in South Hamilton, MA.

1973

For the past four years, **John V. Carlson** (B) has been regional director of the Pastoral Counseling and Consultation

Centers in the greater Washington, DC, area. He lives in Seabrook, MD.

James Garlow (M) writes that, in the nine years since he started Metroplex Chapel in Bedford, TX, the church has grown from having a total of seven members to having each service attended by an average of 750 congregants. He says the church has started the Light Club, a Christian youth "night club," as well as a Christian theater.

Randall Lee Saxon (B) recently led two workshops on evangelism with baby boomers and had an article published in *Sharing the Practice*, the journal of the Academy of Parish Clergy. Saxon is senior pastor of the First Presbyterian Church in Wilmette, IL, and he was recently listed in the 1992-93 *Who's Who in Religion*.

Willard M. Swartley (D) edited *The Love of Enemy and Nonretaliation in the New Testament*, which was published in November by Westminster/John Knox Press. The book offers a collection of essays on two New Testament teachings: Jesus' commands to love one's enemies and not to retaliate against those who do evil. Swartley is professor of New Testament at the Associated Mennonite Biblical Seminaries in Elkhart, IN.

Yoshiaki Jonathan Yui (M) was recently elected a board member of the Japan Evangelical Association and was appointed chair of the association's Committee on Social Concerns. Yui is pastor of the Nagatsuta Christian Church in Yokohama, Japan, and a lecturer at the Tokyo Christian Theological Seminary.

1974

A. Roy Medley (B) is executive minister of the American Baptist Churches of New Jersey. The denomination, one of the oldest in New Jersey, has sixty-seven thousand members and 247 churches in that state. Medley lives in Willingboro, NJ, where his wife, **Patricia** ('76B), is pastor of St. Luke's Lutheran Church.

Lawrence G. Reinertsen (B) is managing representative for Covenant Life Insurance Company in central Pennsylvania. Reinertsen, who lives in Carlisle, PA, continues to serve as supply pastor of Salem Stone United Church of Christ.

Stanley Stowers (E), professor of religious studies at Brown University, recently appeared on "Radio Dialogue," a broadcast produced by the Woodrow Wilson Center for Scholars. The segment, "Reading St. Paul," featured Stowers dis-

cussing revisionist understandings of Paul's writings. Stowers's current project is the development of a theory on how religion and ethnicity relate.

1975

Thomas G. Bandy (B) writes that he was recently appointed national officer for congregational mission and evangelism by the United Church of Canada, and is responsible for new church development, urban church renewal, and evangelism in an interfaith context. He lives in Toronto, Ontario.

Good Apple Press recently published *Growing in Grace: Religious Stories for Children* by **Clifford C. Cain** (B). Cain is chaplain and associate professor of philosophy and religion at Franklin College in Franklin, IN.

J. David Cassel (B) recently earned his Ph.D. in religious studies at the University of Virginia. His dissertation, *Cyril of Alexandria and the Science of the Grammarians: A Study in the Setting, Purpose, and Emphasis of Cyril's Commentary on Isaiah*, focused on the history of biblical interpretation. Cassel lives in Charlottesville, VA.

T. E. (Buzz) Mattingly III (B), a captain in the U.S. Army, is pastor of the Sixth Battalion, Thirty-Seventh Field Artillery chapel at Camp Essayons in Uijongbu, South Korea. This multiple launch rocket system (MLRS) unit is located less than twenty kilometers from the demilitarized zone; its soldiers, Mattingly writes, "are part of the mighty Second Infantry Division."



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1976

Colonel **Gaylord T. Gunhus** (M) is now staff chaplain for the U.S. Army Training and Doctrine Command at Fort Monroe, VA.

Demetrios A. Recachinas (M), pastor of Holy Trinity Greek Orthodox Church in Bridgeport, CT, reached his fifteenth anniversary in ministry on October 10. In honor of the occasion, Holy Trinity honored Recachinas with a special celebration. The program for the event stated: "Father Demetrios has truly endeared himself [to] the Parishioners of Holy Trinity with the innovative ideas that he has introduced . . . such as having Service annually at Seaside Park and the blessing of married couples on Father's Day."

Eric O. Springsted (B, '80D) recently published *Primary Readings in Philosophy for Understanding Theology* (Westminster/John Knox Press), a book he co-edited with Princeton's Stuart Professor of Philosophy, Diogenes Allen. The book undergirds Allen's earlier work, *Philosophy for Understanding Theology*, which explains key philosophic terms and concepts. Springsted is chaplain and associate professor of philosophy and religion at Illinois College in Jacksonville, IL.

1977

Henry N. Braga (B), who serves with the United States Air Force Reserves at Homestead Air Force Base in Miami, has been promoted to the rank of captain. Braga is a chaplain with the 301st Air Rescue Squadron. He is also the pastor of Golden Gate Presbyterian Church in Naples, FL.

Leslie A. (B) and **Frederick E.** (B) **Depenbrock** live in Morris Plains, NJ. Leslie, a staff chaplain at a Veterans Affairs medical center, is studying for her D.Min. at Drew University. Frederick works for Stone and Webster Management Consultants and is assisting Third World countries with managing their electrical utility needs.

Barry R. Keating (U) is pastor of Kilmakee Presbyterian Church in Belfast, Northern Ireland, an inner-city congregation of 450 families.

Last June, **Yong Ju Kim** (M) was elected moderator of the Korean Presbyterian Church in America (KPCA), which currently has about 240 affiliated churches in the United States and Canada. Kim is also an officer of the Princeton Theological Seminary Korean Alumni/ae Association.

D. Jay (B) and **Kathleen** ('79b) **Losher**



Last June, Yong Ju Kim ('77M) was elected moderator of the Korean Presbyterian Church in America.

recently completed their third term in Indonesia as mission co-workers in theological education with the Global Mission Ministry Unit of the Presbyterian Church (USA). Jay has published a bibliography on religion and society in that country and articles on contextualization, political theology, and political ethics. The couple live in Salatiga.

Douglas S. Nau (B) has been accepted into the doctoral program in family therapy at Nova University in Fort Lauderdale, FL. Nau says that, following graduation, he plans to return to Sanibel Island, FL, where he enjoyed a successful practice as a marriage and family therapist prior to entering Nova.

1978

Diane Lindberg (e) has been named director of the Congregation Awareness Program of the New Jersey Council on Alcoholism and Drug Abuse. The program focuses on clergy awareness, congregation assistance, and parenting to help prevent drug and alcohol abuse.

1979

Robert L. Crall (B), a chaplain in the U.S. Navy, moved last August to the naval air station in Brunswick, ME, as senior Protestant chaplain. He writes that he was recently selected for promotion to lieutenant commander.

Temple University Press recently published *The Neoconservative Mind: Politics, Culture and the War of Ideology* by **Gary J. Dorrien** (E). The book, a history and critique of the neoconservative intellectual

movement, is featured on the cover of the publisher's 1993 catalogue. Dorrien is associate professor of religion, dean of Stetson Chapel, and chair of the humanities division at Kalamazoo College in Kalamazoo, MI.

In November, **Joan Elizabeth Fleming** (B) was appointed pastor of Christ Episcopal Church in New Brunswick, NJ. She had previously served for one year at the church as interim pastor.

Last August, **Victor M. Wilson** (B) received his Doctor of Ministry degree from Emory University. His dissertation focused on ways to relate contemporary biblical studies to congregations. Wilson is pastor of St. John's Presbyterian Church in Devon, PA.

1980

Mark Muncy (B, '82M) is pastor of the First Presbyterian Church in Washington, NJ. "The church was established in 1740," he writes, "and has renovated its Civil War-era sanctuary and installed a new pipe organ."

Thomas P. Roberts (B) recently received his Ph.D. in social ethics from the School of Religion at the University of Southern California. Roberts is pastor of the Grace United Methodist Church in Cumberland, MD, and an adjunct professor in the philosophy department at Frostburg State University. His wife, **Mary Louise Putnam Roberts** (B), is pastor of the Trinity and Potomac Park United Methodist Churches, also in Cumberland.

1981

Deborah Douie Merritt (B) is co-chair of the Young Adult Task Force of Philadelphia Presbytery. She is a member of the First Presbyterian Church in the city's Germantown section.

1983

Two sermons by **Kathleen Bostrom** (B, '80E) — "Thanks-Giving" and "What's in It for Me?" — were among the top twenty entries chosen in the inaugural year of the Small Church Preaching Awards, sponsored by Mon Valley Ministries in Dravosburg, PA. Bostrom received a two-hundred-dollar prize for each of the entries, as well as awards of twenty-five dollars each for two sermons that were given honorable mention. "Thanks-Giving" and "What's in It for Me?" appear in the hardbound collection of this year's winning sermons, *Shining Lights*, published by

Mon Valley. Bostrum and her husband, **Greg (B)**, are co-pastors of the Wildwood Presbyterian Church in Wildwood, IL.

On February 1, **Cheryl F. Dudley (B)** began her duties as manager of the Division of Congregational Ministries of the American Baptist Churches' National Ministries, Inc. The division includes programs related to racial/ethnic diversity among American Baptist congregations and programs that encourage American Baptist churches seeking renewal, revitalization, and holistic ministry. Dudley was formerly executive director of Peoria Friendship House of Christian Service in Peoria, IL. She has also chaired the Peoria Housing Authority Transition Team and the Fair Employment and Housing Commission for that city.



Cheryl F. Dudley ('83B) is manager of the Division of Congregational Ministries of the American Baptist Churches' National Ministries, Inc.

Susan E. J. Nagle (B) is pastor of the First Evangelical Lutheran Church in Montclair, NJ.

Susan (B) and **Kenneth (B) Wonderland** are co-pastors of Webb Horton Memorial Presbyterian Church in Middletown, NY. Susan also serves on the Hudson River Presbytery staff for Christian education and youth.

1984

Mark G. Brett (B) writes that he is now back in his native Australia teaching Old Testament at Whitley College in Victoria. In 1988 Brett completed his doctoral studies at the University of Sheffield in England and subsequently taught for four years at Lincoln Theological College. Last year Cambridge University Press

published his book, *Biblical Criticism in Crisis? The Impact of the Canonical Approach on Old Testament Studies*.

Last June, **Timothy C. Geoffrion (B)** received his Th.D. from the Lutheran School of Theology at Chicago, where he is now an instructor in biblical studies. His wife, **Jill (B)**, is now pursuing a Ph.D. in women's studies in practical theology. The couple live in Montgomery, IL.

Sally Willis-Watkins (B) is pastor of the Wharton United Presbyterian Church in Wharton, NJ.

1985

Beverly Schmidt (M) is interim pastor of the Alexander Presbyterian Church in Athens, OH.

Kimberly A. Skilling (B) is head of staff of the Church of the Hills, a Presbyterian church in Evergreen, CO.

1986

On December 6, **James Kim Crutchfield (B)** and his wife, Stephanie, were commissioned as United Methodist missionaries. The former pastor of the Hopewell United Methodist Church in Hopewell, NJ, James will organize a pastors' training school in Mwanza, Tanzania.

Michael L. Frandsen (B) recently became pastor of the Forest Hills Presbyterian Church in Tampa, FL. He previously served as associate pastor of the Faith Presbyterian Church in Tallahassee.

Dale E. Luffman (T) was recently named president of the Lamoni, IA, Stake of the Reorganized Church of Jesus Christ of Latter Day Saints. Luffman received his D.Min. from Pittsburgh Theological Seminary last May.

Wayne Osborne (B) writes that his pop rock/alternative music group, John Wayne — a duo composed of Osborne and fellow songwriter/musician John Wager — recently released its first album, *Tangerine World*, on the Captured Alive Music label. The group also plans to release a music video for the album's first song, "I Can't Stop Believing." Osborne and Wager have been playing and writing music together ever since they met while listening to a mutual friend perform at the Angry Squire club in Greenwich Village.

William A. Richard, Jr. (M), published "The Funeral Homily: Personal, but Not a Eulogy" in the summer 1992 issue of *Church*. Richard is chaplain and theology instructor at Bishop Lynch High School in Dallas, TX.

1987

"Our Shelter from the Stormy Blast," a sermon written by **Robert S. Crilley (B)**, was chosen as one of the top twenty sermons in the inaugural year of the Small Church Preaching Awards, sponsored by Mon Valley Ministries in Dravosburg, PA. Crilley, who is pastor of the Slate Ridge Presbyterian Church in Cardiff, MD, received a two-hundred-dollar prize for his sermon. A hardbound collection of this year's winning entries, *Shining Lights*, has been published by Mon Valley.

Birdie Wilson Johnson (E), assistant registrar and professor of music at Bloomfield College in Bloomfield, NJ, recently published *Succeed, My People! The Story of Charles Albert Tindley* (Preston Publications). Tindley was an African-American pastor, theologian, and hymn writer in nineteenth-century Philadelphia who, as Johnson writes, "energetically addressed the social ills of his day with wisdom, compassion, and unwavering determination." Johnson has also been busy conducting the Bloomfield College Choir; serving as director of music at the Third Westminster Presbyterian Church in Elizabeth, NJ; directing a stage presentation of Mary Lou Williams's jazz work, "Music for Peace"; and directing the Metropolitan-Newark Junior Chapter of the National Association of Negro Musicians. She is currently a Ph.D. candidate at Drew University.

1988

Mary Hammond Atkinson (B) is director of Christian education at the First Presbyterian Church in Grand Junction, CO. "I'm loving life out West!" she writes. In January, Atkinson led twenty-two students from her alma mater, De Pauw University, on a trip to Reynosa, Mexico, where the students served through a PCUSA mission program doing construction and public health education projects for the entire month as part of their winter term in mission.

While the genocide currently being committed in Bosnia has captured the world's headlines, the Kasai people of central Zaire also have fallen into the shadow of what is being euphemistically called "ethnic cleansing" — a shadow in which **Kasonga wa Kasonga (D)** lives every day. Kasonga is a professor of Christian education at the Theological Seminary in Kinshasa, the capital city of Zaire, and he directs a Christian singing

group, Timbre d'Afrique. A native of the Kasai region, Kasonga has suffered under the hands of the Katangan ruling government led by President Mobutu Sese Seko; the Katangan soldiers even ransacked the Kasonga family's home and stole all of their possessions. An article in the *New York Times* recently reported that the crisis has reached "unprecedented proportions," with tens of thousands of Kasai refugees stranded in squalid camps; at one point, sixty refugees a day were dying of starvation and disease.

Thomas S. Poetter (B) writes that last July he coached the Ohio Valley AAU sixteen-and-under boy's basketball team to a national title. Poetter lives in Bloomington, IN.

Joan W. Priest (B) writes that she recently left her position as associate pastor of the Presbyterian Church of Lawrenceville, NJ, and has moved to Durham, NC, where her husband, Jeff, is studying for his M.B.A. at Duke University.

Christine Sackett (B) has been speaking at churches in Northwest Ohio, Michigan, and Indiana to draw attention to world hunger and raise funds for Food for the Poor, an international, interdenominational, nonprofit organization that ships food, building and medical supplies, and other necessities to more than twenty countries in the Caribbean, including such

poverty-stricken lands as Haiti, Jamaica, and Guyana.

1989

In October, **J. Ronald Savage** (P, '67M) celebrated the twenty-fifth anniversary of his ordination. Savage is pastor of the Stormont Presbyterian Church in Belfast, Northern Ireland. Savage writes that 1992 also marked the 450th anniversary of the first presbytery meeting in Ireland.

Nancy H. Schluter (B) is chaplain at Rider College in Lawrenceville, NJ, where she says she is "enjoying teaching in addition to my primary chaplaincy responsibilities."

1990

Kenneth E. Kovacs (B) writes that from 1990 to 1991 he served as assistant pastor of St. Leonard's Church in St. Andrews, Scotland, "where my ancestors were members in the 1820s." Kovacs is now associate pastor of the First Presbyterian Church in Mendham, NJ.

Christy J. Waltersdorff (B), minister for Christian nurture at Westminster Church of the Brethren in Westminster, MD, recently journeyed to Nicaragua as part of a sister parish program between her church and the First Church of Mision Christiana in Managua. In a newspaper article about the trip, Waltersdorff was quoted as saying she "never felt threatened

or unsafe. The people showed warmth, genuine love . . . What struck me was the material poverty but spiritual wealth. They live their faith."

Kristen Will (B) is a social worker with the Family Service Association of Trenton and Hopewell Valley, helping chemically addicted parents in inner-city Trenton, NJ.

1991

Christine Caton (B) is interim associate pastor of the First Presbyterian Church in Ridgewood, NJ.

Donald C. Mullen (B) writes that, in 1992, he spent several months serving various hospitals in Cameroon, Africa. "During my stay in the country," he says, "I worked as a surgeon at the Djoungola Hospital [in Yaounde] and the Hospital Central d'Enongal near Ebolowa. I also made two- to three-day visits to Hospital de Metet near Mbalmayo and the Sak-bayeme Hospital between Yaounde and the coastal city of Douala." Mullen's surroundings ranged from dangerous, poverty-stricken neighborhoods (traveling at night to Djoungola Hospital for emergencies required an escort, and burglaries and purse-snatchings were common) to countryside that resembled "the stereotypical African jungle we all saw in the old Tarzan movies."

Births

Anna Elaine to Elaine Wolf Huffman and David C. Huffman ('75B), March 13, 1992

Rebecca Lore to Christina Lee Evans Fisher and Allen H. Fisher, Jr. ('81B), March 5, 1993

Grace Anna to Jacqueline and Thomas W. ('83B) Blair, March 3, 1993

Anna Michal to Kathryn and Scott L. ('84B) Strohm, April 19, 1992

Nathaniel Sean to Dawn Y. and Kevan T. ('86B) Hitch, February 1, 1993

Abigail to Suzanne Watts Henderson ('90B) and Robert W. Henderson, Jr. ('88B), April 19, 1992

Christine Alexandra to Laura C. Martone-Munroe and W. Bradley Munroe ('88B), January 18, 1993

Ruth Elizabeth (February 9, 1990) and Sarah Ellen (February 26, 1992) to Martha and Clayton F. ('89B) Allard II

Jonathan (January 28, 1989) and Joshua (May 10, 1991) to Jeana and James E. ('89B) Deal

Heidi Ann to Hideko K. and Thomas H. ('89B) Goetz, December 26, 1992

Weddings

Patricia West and Alex B. Noble ('80M) were recently wed

Marguerite McNelis ('90B) and Robert Dykstra ('82B, '90D), October 24, 1992

Robyn P. Frey and Ford T. Monell ('90B), June 20, 1992

1921b

September 30, 1992, at the age of ninety-three. He was living in Calgary, Alberta, at the time of his death. Wylie was ordained in the Presbyterian Church in Ireland in 1921 and spent thirty years serving in Ireland. He later ministered in provinces and twice in the north and south islands of Scotland. In 1971 he became visiting pastor of the United Church of Canada where he was named pastor on his retirement in 1982. He also conducted services for hospitals.

1922M

June 12, 1992, at the age of ninety-three. He was living in Litchfield, Connecticut, at the time of his death. He was ordained by the Norwegian Synod in 1920, the same year he

graduated from Luther Theological Seminary in St. Paul. Following his studies at Princeton, Rholl served a pastorate in Iowa before beginning in 1929 a four-year term as president of Red Wing College and Seminary in Red Wing, MN. During his tenure the school merged with St. Olaf College in Northfield as a result of financial difficulties inflicted by the Depression.

Rholl subsequently served parishes in Michigan and Iowa, and during World War II he was a chaplain in the U.S. Army. In 1946 he became pastor of the Evangelical and Washington Lutheran Churches in Northwood, ND, where he remained until his retirement in 1958. In addition to his degrees from Princeton and Luther, Rholl held a Ph.D. from Hartford Seminary in Connecticut.

Rholl is survived by his wife, Oline; two daughters, Borghild Gabrielson and Connie Wagoner; and two sons, Arnold and Gordon. He was predeceased by a third son, Arthur K.

Marshall S. Pinkerton, 1925B

Marshall S. Pinkerton died July 27, 1992, at the age of ninety-three. He was living in Sun City, AZ, at the time of his death.

Ordained by the Presbytery of Alton in 1925, Pinkerton spent the first fourteen years of his ministry as district superintendent of the North India Mission. (During this time the North India Christian Tract and Book Society published his *Saty Gyan* [True Wisdom], a book Pinkerton said was for seekers of the Christian religion.) He subsequently pastored several churches in Texas, retiring in 1964 as pastor of St. Andrew's Presbyterian Church in Dallas.

In addition to his degree from Princeton, Pinkerton held an M.R.E. from McCormick Theological Seminary in Chicago.

Gladstone P. Cooley, 1927B

Gladstone P. Cooley died April 21, 1992, at the age of ninety-two. He was living in Lancaster, PA, at the time of his death.

Cooley was ordained by the Presbytery of Newton in 1927 (the same year he earned, in addition to his Seminary degree, an M.A. in philosophy from Princeton University). He

pastored the First Presbyterian Church in Bloomsbury, NJ, until 1939, when he became pastor of the First Presbyterian Church in Berwick, PA. Cooley remained at the Berwick church until his retirement in 1965. After retiring, he served numerous interim pastorates and became a member of Donegal Presbytery, serving as the presbytery's vice-moderator in 1976. He was also chair of the committee on pensions in what is now the Synod of the Trinity.

Cooley is survived by his wife, Dorothy; two daughters, Dorothy Pardoe and Jeanette Henrie; and a sister, Mildred Hammock.

Elwin L. Wilson, 1927b

Elwin L. Wilson died March 31, 1992, at the age of ninety-three. He was living in Orono, ME, at the time of his death.

Following his studies at Princeton, Wilson earned an S.T.B. from Boston University School of Theology in 1927. That same year he was ordained by the Maine Conference of the Methodist Episcopal Church and began a ministry spent entirely in Maine. He served pastorates in West Scarborough, Westbrook, South Portland, Biddeford, and Orono. During his tenure as pastor of Orono Methodist Church (1947-50), Wilson began a ministry to students at the University of Maine, and in 1950 he became the first director of the Maine Christian Association on campus. (The association's building was later named the Wilson Center in his honor.)

Wilson was a Methodist district superintendent from 1942 to 1947 and again from 1955 to 1961, becoming one of the few Methodist ministers to serve twice in that capacity. He became executive secretary of the Maine Conference in 1961, a position he held until his retirement two years later. In addition, he was a delegate to three General Conferences and served as a trustee of Bangor Theological Seminary.

Wilson is survived by his wife, Maine author Dorothy Clarke Wilson; a daughter, Joan Cole; and a brother, Evans.

Howard F. Shipp, 1929B, 1932M

Howard F. Shipp died March 6, 1992, at the age of eighty-eight. He was living in Wilmore, KY, at the time of his death.

Ordained in 1930 by the United Methodist Church, Shipp divided his career between pastoral work and academia. He served several New Jersey pastorates and was president of the Fletcher Grove Camp Meeting Association in Delanco, NJ, until 1953. That year he joined the faculty of Asbury Theological Seminary in Wilmore, KY, as professor of church history and chair of the division of church history and missions. Shipp was named professor emeritus upon his retirement in 1973.

Shipp was also a delegate to the Institute for Theological Studies at Oxford in 1969, a lecturer at an Oxford University reading and research conference in 1976, and a member of the 1976 World Methodist Historical Conference in Dublin, Ireland. In addition to his degrees from Princeton, he also held an S.T.D. from Temple University.

Shipp is survived by his wife, Ruth Ann

Perkins Shipp, and a daughter, Sara Beth Luis Nion.

Robert T. Taylor, 1929B

Robert T. Taylor died April 5, 1992, at the age of eighty-seven. He was living in Duarte, CA, at the time of his death.

Ordained in 1929 by the Presbytery of Springfield, Taylor served churches in Newark, NJ, and Tarreytown, NY, before becoming secretary of the Northwestern District of the American Bible Society in 1941. Three years later he became the society's general secretary, a position he held until his retirement in 1969. His duties included fund-raising and promotion, and one of his projects involved sending ten million Bibles to Japan after World War II. A major program undertaken during his tenure was the publication of Today's English Version of the Bible, also known as Good News for Modern Man or the Good News Bible.

In addition to numerous articles, Taylor wrote *Wings for the Word*, a history of the society, and *Bible Baseball*, a quiz book. He received the honorary Doctor of Divinity degree in 1938 from Millikin University in Decatur, IL.

Taylor was predeceased by his wife, Helen, in 1990. He is survived by his daughter, Sarah Taylor Dawson.

In Memoriam:

Irving Adams West, 1929B, Seminary Trustee Emeritus

Irving Adams West, who served on the Seminary's board of trustees from 1963 to 1980 and was subsequently named a trustee emeritus, died February 4, 1993, at the age of eighty-eight. He was living at the Presbyterian Homes in St. Paul, MN.

Ordained by the Presbytery of Cedar Rapids in 1929, West pastored four churches during his forty-year career: the First Presbyterian Church in Harrisburg, IL (1929-35); Albany Park Presbyterian Church in Chicago (1935-40); Central Presbyterian Church in Zanesville, OH (1940-43); and House of Hope Presbyterian Church in St. Paul (1943-69). He also served for many years as president of Presbyterian Homes, Inc., of Minnesota.

West's work on the regional level included terms as moderator of both Cairo and St. Paul presbyteries. Nationally, he served the church as a member of the Board of National Missions, the Commission on Evangelism, and the Committee on Trustees and Deacons. He also served on the National Council of Churches' Committee on Church Worship.

The author of numerous sermons and theological articles, West held several honorary doctorates, including a D.D. from Muskingum College in Ohio, an L.H.D. from Macalester College in St. Paul, an S.T.D. from Coe College in Iowa, and an LL.D. from Huron College in South Dakota.

He was preceded in death by his wife, Virginia.

Andrew W. E. Forbes, 1932b

Andrew W. E. Forbes died June 17, 1992, at the age of eighty-one. He was living in Bangor, County Down, Northern Ireland, at the time of his death.

Ordained by the Presbyterian Church in Ireland in 1934, Forbes served his entire ministry in his native Northern Ireland. His longest pastorate was at Kirkpatrick Memorial Presbyterian Church in Belfast, where he served from 1945 until his retirement in 1974. He was moderator of the Synod of Belfast in 1968 and served as the synod's clerk from 1971 to 1986.

Forbes was preceded in death by his wife, Janet, and by his son, Donald. He is survived by his daughter, Diana McIlreavy.

Robert H. Buche, 1933M

Robert H. Buche died May 1, 1992, at the age of eighty-six. He was living in Maywood, NJ, at the time of his death.

Ordained by the Presbytery of Des Moines in 1933, Buche served a brief pastorate in Englishtown, NJ, before in 1938 becoming pastor of Trinity Presbyterian Church in New York

City. He served at Trinity until his retirement in 1970.

In addition to his pastoral work, Buche also served as chaplain of the St. George Society of the Port Authority of New York and New Jersey, created the chaplaincy program at Roosevelt Hospital in New York City, and was on the board of Christian Medical College in Ludhiana, India.

He is survived by his wife, Jean.

Hendrik L. N. Joubert, 1935M

Hendrik L. N. Joubert died July 20, 1992, at the age of eighty-two. He was living in Somerset West, South Africa, at the time of his death.

A native of South Africa, Joubert spent his entire career in his native land. In 1939 he received his Th.D. in New Testament studies and church law from the Free University in Amsterdam, and two years later Joubert was ordained by the Dutch Reformed Church in South Africa. Over the next twenty years, he served six churches and was a member of numerous synod and presbytery bodies. In 1962 Joubert became a professor of New Testament and pastoral theology at the University of Fort Hare in Cape Province, and he was named professor emeritus upon his retirement in 1975. He subsequently taught for one year as acting professor of New Testament at the University of Western Cape.

Joubert is survived by his wife, Marie; his son, Ludolph; and his daughters, Helet Kotze, Gerda Marais, and Andra Fourie.

F. Lawson Suetterlein, 1938B

F. Lawson Suetterlein died June 18, 1992, at the age of ninety. He was living in North Scituate, RI, at the time of his death.

Ordained by the Maine Baptist Convention in 1926, Suetterlein served pastorates in Maine, New Jersey, and Rhode Island during a ministry that spanned fifty-five years. His longest pastorate was at the First Presbyterian Church in Providence, RI; he served there from 1945 until his retirement in 1967, when he was named pastor emeritus. He subsequently served part time as pastor of what is now Faith Presbyterian Church in Cranston, RI. He was named pastor emeritus of the Cranston church after his second retirement in 1981.

Suetterlein also served as chair of several presbytery committees, was four times named commissioner for the Presbytery of Providence to the General Assembly of the Presbyterian Church (USA), and was president of the Rhode Island Evangelical Association.

Suetterlein was preceded in death by his wife, Florence. He is survived by his daughter, Viola-Jean Campbell; a son, David ('56B); and a sister, Viola.

Arthur L. Herries, 1939B

Arthur L. Herries died April 25, 1992, at the age of seventy-nine. He was living in Timonium, MD, at the time of his death.

Ordained by the Presbytery of Lehigh in 1939, Herries served pastorates in Philadelphia, Los Angeles, Chicago, and Timonium during his forty-two-year career. His last pastorate was the Timonium Presbyterian Church, a Presby-

terian Church in America (PCA) congregation; the church's first pastor, Herries served from 1971 until his retirement in 1981, when he was named pastor emeritus.

Herries also served as chair of the Foreign Missions Committee for the PCA and president of World Presbyterian Missions of the Reformed Presbyterian Church. He taught at the Moody Bible Institute in Chicago for several years, and after his retirement he taught Bible classes both in his home and at the Timonium church. In addition to his Princeton degree, Herries held a Th.M. from Eastern Baptist Theological Seminary.

Herries is survived by his wife, Doris; a daughter, Carol Herries Wehr; and a son, John.

J. Sanford Lonsinger, 1939B, 1943M

J. Sanford Lonsinger died May 9, 1992, at the age of seventy-eight. He was living in Newark, NJ, at the time of his death.

Ordained by the Presbytery of Northumberland in 1939, Lonsinger had two brief pastorates in Pennsylvania before becoming pastor in 1945 of the Third Presbyterian Church in Newark, NJ, where he served until his death. Lonsinger was also president of the Newark Ministerial Association, dean of the city's ministers, moderator of the Presbytery of Newark, and chaplain of University Hospital College of Medicine and Dentistry, the Presbyterian Hospital, and Columbus Hospital, all in Newark.

Lonsinger is survived by his wife, Ruth; two sons, Sanford and John; a daughter, Jane Ann; and two brothers, Jesse and W. Paul.

Marion Pennings, 1939M

Marion Pennings died May 20, 1991, at the age of eighty-seven. He was living in Grand Haven, MI, at the time of his death.

Ordained in 1930 by the Reformed Church in America, Pennings served churches in New York State and New Jersey during his thirty-nine-year career. He retired as pastor of Schodack Reformed Church in Schodack Landing, NY, in 1969.

In addition to his Princeton degree, Pennings held a Th.M. from Union Theological Seminary in Richmond, VA.

John H. Piet, 1939b

John H. Piet died October 13, 1992, at the age of seventy-eight. He was living in Holland, MI, at the time of his death.

Piet received his Bachelor of Divinity degree from Western Theological Seminary in 1939 and a year later was ordained by the Reformed Church in America. For the next twenty years he and his first wife, Wilma, served as missionaries in Vellore, South India. He was Dosker-Hulswit Professor of English Bible and Missions at Western Theological Seminary from 1960 to 1984, then served until 1989 as a missionary in Nepal and Japan with his second wife, Ann. The couple later developed several Bible correspondence courses, including one which has been printed in eighty languages.

Piet also authored seven books, and he earned an S.T.M. in 1940 from the Kennedy School of Mission in Hartford, CT, and a Ph.D.

In Memoriam:**Harry G. Kuch, Seminary Trustee Emeritus**

Harry G. Kuch, a successful stockbroker who served as a trustee of the Seminary for twenty-four years, died February 6, 1993, in St. Petersburg, FL. He was eighty-eight years old.

Born in Philadelphia, Kuch began his career as a stockbroker upon graduating in 1927 from the Wharton School at the University of Pennsylvania. In 1945 Kuch started his own brokerage firm in Philadelphia; by the time he sold it forty years later, H. G. Kuch and Co. had an estimated \$200 million in sales.

Kuch subsequently moved to Florida, where he became a broker with Raymond James and Associates, a St. Petersburg firm. During this period he earned the largest single commission an individual broker had ever produced — almost half a million dollars — as the result of a \$118-million investment in the Templeton Growth Fund. Kuch, however, did not accept a cent. Instead he divided the money among the Seminary, the Philadelphia Council of the Boy Scouts of America, and Beaver College in Glenside, PA. Kuch frequently made donations to various charities; in some years, he gave away more than he earned.

A devout Presbyterian who served as a church Sunday school superintendent for twenty-eight years, Kuch also served on numerous civic organizations. He became a Seminary trustee in 1955 and was named trustee emeritus upon leaving the board in 1979.

In addition to his Wharton degree, Kuch held the honorary LL.D. from Beaver College.

He is survived by his wife, Catherine.

in Hindu philosophy from Columbia University in 1952.

Piet was predeceased by his first wife in 1982. He is survived by his second wife; two sons, John and David; and two stepsons, Christopher and Mark.

Manuel F. L. Conceicao, Jr., 1940B

Manuel F. L. Conceicao, Jr., died May 20, 1991, at the age of ninety-seven. He was living in Lisbon, Portugal, at the time of his death.

Conceicao was a businessman and a teacher in northern New Jersey prior to entering the Seminary. Ordained by the Presbytery of Newark in 1940, he subsequently served for several years as a missionary and a pastor in New Bedford, MA. From 1946 until his retirement in 1960 Conceicao was a missionary in Lisbon, and from 1971 to 1985 he pastored the Christ Presbyterian Church in that city.

Allan E. Schoff, 1940B

Allan E. Schoff died September 6, 1992, at the age of seventy-seven. He was living in Carlinville, IL, at the time of his death.

A native of Michigan, Schoff spent his entire thirty-six-year ministry in the Midwest. He was ordained by the Presbytery of Petoskey in 1940 and subsequently served pastorates in Michigan, Iowa, and Illinois. From 1958 to 1972 he served the Synod of Illinois as general presbyter and as synod executive. He then became pastor of the Federated Church in Carlinville, IL, from which he retired in 1976. Schoff was named pastor emeritus of that church in 1984.

In addition to his Seminary degree, Schoff held the honorary Doctor of Divinity degree from the University of Dubuque.

He is survived by his wife, Margaret.

Carlton J. Sieber, 1941B

Carlton J. Sieber died August 11, 1992, at the age of eighty-five. He was living in Ocean City, NJ, at the time of his death.

Following his ordination by the Presbytery of Newark in 1941, Sieber served two congregations in New Jersey before in 1955 becoming pastor of the Presbyterian Church of Frankford in Philadelphia. He remained at the Frankford church until his retirement in 1988, when he was named pastor emeritus.

Sieber also served on the board of the Presbytery Homes of Philadelphia for several years and chaired the General Council of Philadelphia Presbytery. In 1952 Sieber received the honorary Doctor of Divinity degree from Bloomfield College and Seminary in New Jersey, where he taught as a visiting lecturer in theology from 1948 to 1954.

Sieber is survived by his wife, Betty Jane.

John Pott, 1942B

John Pott died March 28, 1992, at the age of eighty-three. He was living in Holland, MI, at the time of his death.

Ordained by the Presbytery of West Jersey in 1942, Pott went on to serve several Reformed, Christian Reformed, and Presbyterian churches in New Jersey and Michigan during his thirty-two-year career. He also taught Bible at Chicago Christian High School from

1952 to 1959. Upon retiring in 1974 as pastor of the Second Christian Reformed Church in Grand Haven, MI, Pott moved to Holland, where he assisted local churches with visitation of the sick and led various study groups. He also maintained his interests in music, record collecting, and woodworking. (He built much of the furniture in his house.)

Pott is survived by his wife, Hazel; three sons, Jon, David, and Kurt; and two daughters, Paula Brink and Kathleen.

Charles R. Eble, 1944B

Charles R. Eble died August 5, 1992, at the age of seventy-three. He was living in Arthurdale, WV, at the time of his death.

Ordained by the Presbytery of Philadelphia in 1944, Eble began his career as a missionary to the Umatilla Indian Reservation in Oregon, where he also pastored the local Tutuilla Presbyterian Church. He subsequently pastored churches in Oregon, Iowa, Pennsylvania, and West Virginia before retiring in 1980. During this time he earned several "Rural Pastor of Distinction" awards from his various synods.

In addition to his pastoral work, Eble was a chaplain in the Civil Air Patrol for twenty-seven years and an organizer and the first president of the Preston County Habitat for Humanity in Arthurdale.

He is survived by his wife, Jettie; five sons, Keith, Dean, Dale, David, and Charles, Jr.; a daughter, Gwynne Shepherd; a brother, Burrill; and two sisters, Thelma Raign and Bertha Uhrich.

Carl L. Nelson, 1944B

Carl L. Nelson died June 7, 1992, at the age of seventy-six. He was living in Deer River, MN, at the time of his death.

Prior to and following his studies at Princeton, Nelson served as a missionary in Lebanon and Syria. In the late 1950s he was called as pastor of Light Memorial Presbyterian Church in Sidney, NE. He later pastored churches in Alaska, Montana, and North Dakota.

Nelson is survived by his wife, Jean, and six children: Carl ('72B), Margaret, Mary, Martha, Stephen, and Catherine.

Herbert D. Wittmaier, 1945M

Herbert D. Wittmaier died August 1, 1992, at the age of eighty-three. He was living in Sinking Spring, PA, at the time of his death.

Wittmaier's ministry spanned almost fifty years, during which time he rose to the position of bishop in the Evangelical Congregational Church. Licensed by the church in 1931 and ordained in 1942, Wittmaier served several pastorates in eastern Pennsylvania before being elected western district superintendent in 1966. He was named bishop in 1973, six years before his retirement.

Wittmaier also served on the faculties of the Moravian Theological Seminary in Bethlehem, PA, and the Evangelical School of Theology in Myerstown, PA.

He is survived by his wife, Miriam; three sons, Herbert, Bruce, and Jack; a brother, Wilbur; and two sisters, Marian Kummé and Eleanor Heim.

George R. Cox, 1946B

George R. Cox died August 13, 1992, at the age of seventy-one. He was living in Sussex, NJ, at the time of his death.

Ordained by the Presbytery of Monmouth in 1946, Cox pastored churches in New Jersey, Connecticut, and New York State during his forty-year career. He also served as director of the Synod of Indiana's Metropolitan Mission from 1966 to 1973. Cox retired in 1986 as pastor of the First Presbyterian Church in Gouverneur, NY.

He is survived by his wife, Doris; two sons, James David and Peter Thomas; a brother, Robert Willet; and a sister, Phyllis C. Maue.

Frederick W. Evans, Jr., 1947B

Frederick W. Evans, Jr., died May 12, 1992, at the age of sixty-eight. He was living in Indianapolis, IN, at the time of his death.

Ordained by the Presbytery of Troy in 1947, Evans pastored Presbyterian churches in New York State and Pennsylvania until 1955, when he left the Presbyterian Church to begin a nine-year independent ministry in Greensboro, NC. He subsequently served two independent churches in Indianapolis — Faith Missionary Church and Walnut Grove Chapel — before retiring in 1990.

In addition to his degree from Princeton, Evans held an S.T.M. from Christian Theological Seminary in Indianapolis and a D.Min. from Westminster Theological Seminary in Philadelphia. He authored two books of sermons and two survey courses in church history.

Evans is survived by his wife, Irene, and four children: William Borden, John Frederick, Mary Elisabeth, and Martha Jo.

Ulysses B. Blakeley, Sr., 1948M

Ulysses B. Blakeley, Sr., died October 27, 1992, in Livingston, NJ. He was eighty years old at the time of his death.

Blakeley was ordained by the Presbytery of Knox in 1939 after receiving his S.T.B. from Lincoln University Theological Seminary. Following a brief pastorate in Florida, he entered the U.S. Army and served as a chaplain in France and Germany during World War II. He subsequently ministered to migrant laborers in New Jersey and directed the Camac Street Community Center in Philadelphia. In 1957 he became the first African-American co-pastor of the First Presbyterian Church in Chicago. While there he established the Woodlawn Organization, which promoted economic and political self-empowerment within the local African-American community, and in 1961 he was elected moderator of the Presbytery of Chicago. In 1960 he received the honorary Doctor of Divinity degree from Parsons College in Fairfield, IA.

Blakeley later served as associate executive of the Synod of New Jersey (the first African-American to serve as a staff executive of the Presbyterian Church) and as executive secretary of Black Presbyterians United, a national organization. He also served on a number of presbytery, synod, and General Assembly bodies, and was elected a Seminary alumni/ae trustee in 1965. A life-long civil and human

rights advocate, Blakeley helped organize the first National Black Power Conference in 1967 and was a founding member of the Tri-City Citizens Union for Progress in Newark.

He retired in 1972 and was honorably retired by the Presbytery of Newark in 1976.

Blakeley is survived by his wife, Gwendolynne Alston-Blakeley; three children, Rebecca Springfield, Gwendolynne, and Ulysses, Jr.; two brothers, Willie and James; and a sister, Eunice Armstrong.

Peter G. McKnight, 1949b

Peter G. McKnight died August 8, 1992, at the age of seventy-two. He was living in Sacramento, CA, at the time of his death.

Following his studies at Princeton, McKnight received his Bachelor of Divinity degree from San Francisco Theological Seminary in 1951 and was ordained by the Presbytery of San Francisco. Over the next seventeen years he served several Presbyterian churches in California and, from 1952 to 1956, was a chaplain in the U.S. Navy. In 1968 McKnight went to Hawaii to pastor the First United Protestant Church (UCC) of Hilo, where he served for ten years. He subsequently lectured at Hawaii Community College and the School of Continuing Education and Public Services at the University of Hawaii, where he specialized in issues of marriage and family life.

During his career McKnight served on several executive bodies of both the Presbyterian and the UCC churches, and he was an active member of many community organizations.

McKnight was predeceased by his first wife, Ruth, in 1981, and by a son, James, in 1990. He is survived by his second wife, Yvonne.

Richard A. Logan, 1950B

Richard A. Logan died May 3, 1992, at the age of seventy-three. He was living in Wrightwood, CA, at the time of his death.

Ordained in 1950 by the Presbytery of Spokane, Logan served a brief pastorate in Long Valley, NJ, before beginning an eight-year term as a chaplain in the U.S. Air Force. He later served as associate director of the Synod of Southern California in the area of planning; as executive director of the Exceptional Children's Foundation in Whittier, CA; and as executive director of New Opportunity Workshops (NOW) in Pasadena, CA, where he worked with mentally disabled adults. Logan was honorably retired by the Presbytery of San Gabriel in 1980.

He is survived by his wife, Margaret.

Morton S. Taylor, 1952B

Morton S. Taylor died November 27, 1991, at the age of sixty-seven. He was living in Louisville, KY, at the time of his death.

Taylor was ordained by the Presbytery of Chattanooga in 1952, and for the next seventeen years he and his wife, Margaret, served the United Mission in Iraq. Taylor subsequently served for four years in the Commission on Ecumenical Mission and Relations of the United Presbyterian Church (USA), and from 1973 to 1987 he was associate for implementing strategy in what is now the Presbyterian

Evangelism Program. At the time of his death, Taylor was associate for international church development and evangelism in the Global Mission Ministry Unit and the Evangelism and Church Development Ministry Unit of the General Assembly of the Presbyterian Church (USA). He was also a primary staff person to the committee that produced *Turn to the Living God: A Call to Evangelism in Jesus Christ's Way*, which establishes directions for Presbyterian global evangelism in the 1990s.

Taylor is survived by his wife and their four children: Rebecca Nelson, Sally Forbes, Anne Adrian, and Keith.

Paul F. Maier, 1957B

Paul F. Maier died May 28, 1992, at the age of sixty. He was living in Enfield, CT, at the time of his death.

Maier was ordained in 1957 by the Presbytery of Cayuga-Syracuse, and he subsequently served as assistant pastor of the First Presbyterian Church in East Washington, PA, and as pastor of the Caldwell Presbyterian Church in Lake George, NY. In 1960 he joined Kaman Aerospace Corporation in Bloomfield, CT, as a test and development engineer, a position he held until the time of his death.

Maier is survived by his wife, Elizabeth; a daughter, Vivian; two brothers, Julius and Walter; and a sister, Eleanor Smith.

William L. Slemp, 1963B

William L. Slemp died May 1, 1992, at the age of seventy-three. He was living in Orange, CA, at the time of his death.

Slemp worked for many years in the insurance industry before attending Princeton. Ordained by the Presbytery of Los Angeles in 1963, he subsequently served churches in Oklahoma, Alaska, California, Oregon, and Washington. He was honorably retired in 1981.

Slemp is survived by his wife, Pauline.

Wesley D. Niles, 1966M

Wesley D. Niles died July 17, 1992, at the age of fifty-one. He was living in Pembroke, MA, at the time of his death.

A native of Sri Lanka, Niles was ordained by the Sri Lanka Conference of the United Methodist Church shortly after graduating from Princeton. He subsequently served as pastor of a Methodist church in Sri Lanka before returning to the United States in the early 1980s to study at the Boston University School of Theology.

Niles remained in Massachusetts to pastor churches in Lynn and Pembroke, and in 1986 he was named associate general secretary for the Commission on Christian Unity and Inter-religious Concerns in New York City. He returned to Massachusetts three years later to become pastor of Gammons Memorial United Presbyterian Church in Bridgewater, where he served until his death. Niles also was a vice-president of the Southern Asian National Caucus of United Methodists, served as a member of the South African Task Force of the Southern New England Conference, and in 1987 went to Nairobi as a delegate to the World Methodist Council Assembly.

He is survived by his wife, C. Rane; three sons, Daniel T., Wesley S. Thuthian, and Wycliffe D. Mithy; and a brother, Preman ('75D).

Manford H. Saunders, Jr., 1975B

Manford H. Saunders, Jr., died June 9, 1992, at the age of forty-two. He was living in Short Hills, NJ, at the time of his death.

Saunders was ordained by the United Church of Christ in 1975, and his subsequent positions included serving as pastor of an ecumenical parish in Richmond, VA; as director of the Princeton Center for Behavioral Consultation in Princeton, NJ; and as director of Willowbrook Ministries and Outreach Center in Wayne, NJ. He was also a professional psychotherapist who served as a consultant to many Fortune 500 companies, and an adjunct professor who taught undergraduate and graduate courses at several universities. He frequently worked for and testified about individual rights.

In addition to his Seminary degree, Saunders held a Master of Social Work degree from Rutgers University and a doctorate in education from the Institute for Advanced Study of Sexuality in San Francisco.

He is survived by his wife, Alicia; two daughters, Brianna and Perin Rachel; a son, Joshua; his father, Manford, Sr.; a sister, Lenore; and a brother, Leslie.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/ae have died:

Edward H. Jones, 1927B
 Arthur R. Kinsler, 1927B, 1928M
 Joseph Willard Krecker, 1927B
 Albert J. Sanders, 1927B
 John E. Meeter, 1929M
 John H. P. Strome, 1933B
 J. Herbert Brink, 1935B
 Jacobus H. Lourens, 1936B
 W. Davidson McDowell, 1936B
 Millard C. Cleveland, 1938B, 1939M
 Frederick J. T. Allsup, 1942B
 Llewellyn G. Kemmerle, 1943B
 Richard C. Klick, 1943G
 Leonard T. Boyd, 1944B
 Howard G. Hageman, 1948G
 James W. Buyers, 1949B
 Erwin W. Zinger, 1952M
 Joann Thompson, 1963b
 S. David Swinehart, 1966B
 Ian F. McIntosh, 1968D
 Jessie F. Owens, 1968M
 Daniel F. Blackwell, 1973B
 William E. Ingram, 1973B, 1992m
 Immanuel W. P. Vernon, 1973b
 Douglas L. Esse, 1974b

The obituaries of many of these alumni/ae will appear in future issues.

In Memory Of:

The Reverend Arthur M. Adams ('34B)
to the Dean Arthur M. Adams
Scholarship Endowment Fund

The Reverend Frederick J. T. Allsup ('42B)
to the Class of 1942 Scholarship
Endowment Fund

The Reverend James F. Armstrong ('51B)
to the Annual Fund

Mr. John Rea Bamford to the Annual
Fund

Mr. Donald G. Brenner to the Alumni/ae
Roll Call

Mrs. Daisy Dancer to the Scholarship
Fund

The Reverend Alfred H. Davies ('44B)
to the Annual Fund

The Reverend Charles H. Davis ('41B)
to the Annual Fund

The Reverend Albert G. Dezso ('46B) to
the Annual Fund

Mr. LeRoy W. Dymont to the Harwood
and Willa Childs Memorial Scholarship
Endowment Fund

The Reverend Dr. Allan M. Frew ('35B) to
the Scholarship Fund

Major General Reginald C. Harmon to the
Alumni/ae Roll Call

The Reverend Dr. Merle S. Irwin ('43B) to
the Annual Fund

The Reverend Dr. Samuel A. Jackson
('32b) to the Reverend Dr. Samuel
Allen Jackson Memorial Scholarship
Endowment Fund

Dr. Harry G. Kuch to the Alumni/ae
Roll Call

The Reverend Joseph J. Lemen, Jr. ('50B),
to the Annual Fund

Mr. Robert S. Lukov to the Annual Fund

The Reverend Dr. Clifford G. Pollock
('37B) to the Annual Fund

The Reverend Dr. W. Sherman Skinner
('30B) to the Scholarship Fund

Miss Isabelle Stouffer to the Speer
Library Fund

The Reverend John H. P. Strome ('33B) to
the Alumni/ae Roll Call

The Reverend Dr. George E. Sweazey
('30B) to the Scholarship Fund

The Underhill Family to the Scholarship
Fund

The Reverend John R. Wilcox ('54B) to the
Alumni/ae Roll Call

Mr. Marcus S. Wright, Jr., to the First
Presbyterian Church of Cranbury, NJ,
Scholarship Endowment Fund

Mr. William W. Zeppenfeld to the James
I. McCord Presidential Chair

In Honor Of:

Ms. Joan Bockelmann to the Scholarship
Fund

Dr. Donald Macleod ('46G) to the
Scholarship Fund

The Reverend Anne Marie Meyerhoffer
('88B) to the Scholarship Fund

The Reverend Dr. Wayne R. Whitelock
('64B) to the Scholarship Fund

In Appreciation Of:

The Reverend Bruce J. Forbes ('89B) to the
Scholarship Fund

The Reverend Norman E. Myer ('65B) to
the Scholarship Fund

The Reverend Kenneth B. Wonderland
('83B) to the Scholarship Fund

The Reverend Susan F. Wonderland ('83B)
to the Scholarship Fund

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Alumni/ae News

PRINCETON THEOLOGICAL SEMINARY

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Summer 1993

Alumni/ae Honor



President Mackay

Summer 1993



photo by Kyslin Granberg

On the Cover: Portrait of Princeton's third president, John Mackay, which was unveiled during the reunion gathering in May. For more on the portrait, see News in Brief, page 3. Photos from the reunion are presented in Class Notes, pages 18-23.

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FEATURES

Tales from Can Tho/5

Four portraits of "the steaming, teeming, and joyful landscape of the Mekong Delta, a small though not insignificant corner of the Kingdom of God."

by Dan Wessner

A New Chapter in Field Education/8

New directions in field education are addressing the spiritual, academic, and practical aspects of ministry.

by Rich Youmans

A Gallery of Graduates/12

A pictorial celebration of Princeton's 181st commencement.

photos by Krystin Granberg

When Words Become the Word/14

While some may reduce speech to mere technique, Princeton speech professors elevate it to nothing short of incarnational theology.

by Barbara A. Chaapel

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Dear Colleagues:

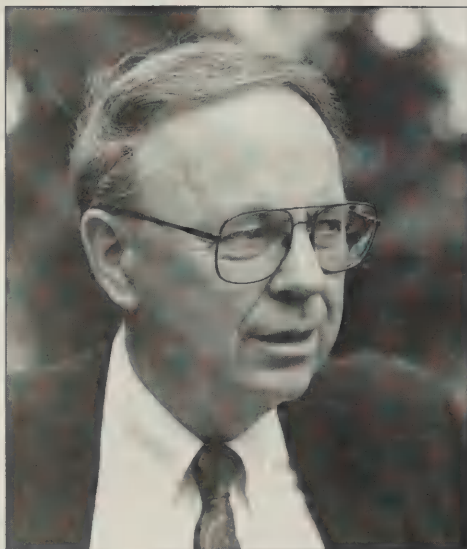
Let me introduce you briefly to four new professors who will join the Seminary faculty in the coming academic year.

Dr. Max L. Stackhouse will take up his responsibilities as the Stephen Colwell Professor of Christian Ethics in January 1994, succeeding emeritus professor Charles C. West. The author of numerous books and articles, this former president of the American Society of Christian Ethics comes to us from a distinguished career at Andover Newton Theological School. Dr. Stackhouse is a minister of the United Church of Christ.

Dr. Paul E. Rorem begins teaching at the Seminary this fall as associate professor of medieval church history, succeeding his own doctoral mentor, Dr. Karlfried Froehlich, in the Benjamin B. Warfield Chair. He brings both pastoral and academic experience to this post as a Lutheran minister and a former professor at the Lutheran School of Theology at Chicago.

Another doctoral graduate of the Seminary who returns now to its faculty is Dr. Leonora (Nora) Tubbs Tisdale, assistant professor of preaching.

A minister of the Presbyterian Church (USA), Dr. Tisdale has demonstrated her gifts as a teacher of preaching while a member of the faculty at Union Theological Seminary in Richmond.



Dr. James C. Deming, an elder of the Presbyterian Church (USA), also assumes his faculty post this fall as assistant professor of modern European church history. A native of the Great Northwest, Dr. Deming is a doctoral graduate of Notre Dame University and comes to us from Pennsylvania State University.

Faculty positions in pastoral theology, New Testament, and speech remain open as the 1993-94 academic year begins. When these positions are filled, over half of the Seminary's tenured faculty and sixty-two percent

of its total faculty of fifty will have been appointed in the last decade.

With every good wish and warmest regards, I remain

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Three New Members Are Elected to the Seminary's Board of Trustees

Three new members — including two alumni/ae — have been elected to the Seminary's board of trustees. They are the Rev. Audrey L. Schindler of Decatur, GA; the Rev. Curtis A. Jones of Baltimore, MD; and Stewart B. Clifford of New York City.

Schindler was elected by Princeton's alumni/ae to serve a three-year term as alumni/ae

trustee, replacing Helen Beglin ('63 M.A.). After graduating with her M.Div. in 1986, Schindler went to the Atlanta area to begin a new church development that is now

the four-hundred-member Alpharetta Presbyterian Church. Her involvement in the Greater Atlanta Presbytery has included serving on the Committee on Ministry and the search committee for the newly created pastor-to-pastors position, chairing the examination committee for candidates, and writing the review guidelines for clergy in the presbytery. Presently she is a Ph.D. student in religion and literature at Emory University in Atlanta and teaches at the Candler School of Theology. Schindler was also recently elected as president of the Seminary's Alumni/ae Association Executive Council.



The Rev. Audrey L. Schindler

Jones, pastor of the Madison Avenue Presbyterian Church in Baltimore, is a 1981 Princeton M.Div. graduate who is currently a candidate for the Doctor of Ministry



The Rev. Curtis A. Jones

degree at United Theological Seminary in Dayton, OH. He has taken a leadership role in Baltimore since his arrival there in

Portrait of Seminary's Third President Unveiled

As part of the Seminary's alumni/ae reunion this year, a 36" x 48" oil painting of former Princeton president John A. Mackay was unveiled on May 28 in the campus center.

Mackay, who served as president and professor of ecumenics at Princeton from 1936 to 1959, was praised by President Thomas W. Gillespie for his eloquence, his understanding of the importance of mission and ecumenics, and his commitment to an inclusive church. A gift from various Seminary classes (particularly those of the 1950s), the portrait is the first of Mackay to hang in the center that bears his name.

Among those in attendance at the ceremony were (from left): William Cohea, Jr. ('52 M.Div.), who spearheaded the fund-raising for the portrait; Duncan Mackay, the former president's son; Isobel Metzger, Mackay's daughter and wife of Princeton professor emeritus Bruce



Metzger; artist David Walter ('70 M.Div.); Elena Mackay Reisner, another of the former president's daughters; and President Gillespie.

1987, serving as mayor of the Community Development Finance Corporation of Baltimore and as a member of Baltimoreans United in Leadership Development. He has also served as a member of the Synod of the Mid-Atlantic Black Caucus and the African-American Advisory Board of the Presbyterian Church (USA).

Clifford, a senior vice-president and head of the investment division of Citibank, N.A., is an elder in the Brick Presbyterian Church in New York City. He has twice served as a member of session and has chaired the church's board of trustees and its finance committee, and his current duties include chairing the personnel com-



Stewart B. Clifford

mittee. He is a graduate of both Harvard College and Harvard Business School and is a life trustee of Spence School in New York City and a trustee of the New York City YWCA.

In addition to electing these new trustees, the Seminary also granted trustees Sarah B. Gambrell and Laird H. Simons emerita/us status.

Commencement 1993: A Time of Farewell

Once again it was the time for departures. On Monday, May 17, Princeton's 181st commencement took place as 214 black-gowned men and women processed down the center aisle of Princeton University chapel to receive their diplomas. The Seminary conferred 138 Master of Divinity degrees, 50 Master of Theology degrees, 9 Doctor of Ministry degrees, 7 Doctor of Philosophy degrees, and 10 Master of Arts degrees. The Reverend Dr. William H. Willimon, dean of the chapel and professor of Christian ministry at Duke University, delivered the commencement address.

This year also marked the departure of



photo by Kyrstin Garberg

Susan Rowland Miller is offered a helping hand by fellow M.Div. graduates (from left) C. Cole Starr, Cameron Bell, Mark Douglas, James Bennett, and Robert Higgs.

William Brower, who retired as associate professor of speech and communication. Brower, who served as macebearer at the graduation, taught at Princeton for almost forty years, and during that time he became as well-known for his short story and poetry readings as for his fine insights into the oral interpretation of literature. A specialist in the work of Robert Frost, he is especially noted for his one-man program, "A Friendly Visit with Mr. Frost," which has been seen nationwide since he began it in 1972.

Among the students who received awards this year were five senior class fellowship winners: Robert Clendenin Spach (history), Douglas Lee James (practical theology), Patricia Faith Harms (religion and society), and Derek Stephen Dohn and Faith Kirkham Hawkins (theology). Each received a \$2,000 honorarium for further study at a school of his or her choice.

The prestigious Graduate Study Fellowships for the Parish Ministry went to John Edgar Caterson and Lynn Barger Elliott, each of whom received \$12,000 for study overseas. Barger Elliott also won the 1993 David H. C. Read Preacher/Scholar Award. The \$10,000 national award, established in 1989 by the Madison Avenue Presbyterian Church in New York City as a tribute to its former senior minister, recognizes those graduating seminary students who show outstanding promise as preachers and scholars and who are committed to the parish pulpit ministry.

"The most exciting thing about it is that I finally have some money to give to others," Barger Elliott said. "I plan to tithe the money and am already thinking of concrete things to do for other people."



photo by Kyrstin Garberg

William Brower, who retired as associate professor of speech and communication, served as macebearer.

Like Alumni/ae During Reunion Weekend, Surveys Return to Campus in Droves

The Seminary has received more than one-third of the 9,200 surveys sent to alumni/ae in the spring — a comparatively high rate of return that no doubt signifies the regard Princeton alums have for their alma mater.

More than 3,400 surveys — or thirty-seven percent of those mailed — have been returned so far. According to Alison Gallup of the Princeton Religion Research Center, that rate should make Seminary administrators smile. "If you can get twenty-five percent [of people to respond], that's good. More than a third is very good," she says.

The survey requested alumni/ae to evaluate the Seminary and its services, as

well as to provide statistical information about themselves and their ministries. The majority of the responses are now being reviewed by Research Services of the Presbyterian Church (USA) in Louisville. In addition, several members of the Alumni/ae Association Executive Council are analyzing a random sampling and will present their findings at the October council meeting. Results based on all the surveys will be published in a future edition of the *Alumni/ae News*.

New Regional Representatives Elected to Alumni/ae Association Executive Council

Three new members will attend the October meeting of the Alumni/ae Association Executive Council: William G. Carter ('85 M.Div.), Robert H. Crilley ('59 M.Div.), and James C. Upshaw ('50 M.Div.). All were selected in the regional elections held this past spring.

Carter, who pastors the First Presbyterian Church in Clarks Summit, PA, represents Region Four (eastern Pennsylvania and Maryland). He is a member of numerous presbytery committees and is co-founder of the Homiletical Feast, a group of clergy who gather annually at Princeton to prepare sermons. A professional jazz pianist, Carter has visited many churches with his one-man show, "Jazz and the Gospel."

Crilley, who is in his twenty-fifth year as head of staff at the Fort Street Presbyterian Church in Detroit, represents Region Eight (Ohio, Indiana, and Michigan). His church — featured on national television in the documentary, "A Miracle on Fort Street" — has become a well-known force in downtown Detroit through its many community programs. A founding member of the Coalition on Temporary Housing, Crilley also serves on Detroit Presbytery's Committee on Ministry and is a class steward for the Seminary.

Upshaw, who pastored three California churches before retiring 3½ years ago, represents Region Twelve (Utah, Nevada, northern California, Oregon, Washington, and Alaska). During his career, Upshaw chaired several presbytery committees and served as moderator of Redwoods Presbytery and the Synod of the Golden Gate. A noncommercial pilot, Upshaw enjoys substituting flyways for freeways whenever possible — a trait that, given the size of his region, may serve him well.

The new members will serve four-year terms through May 1997.

TALES FROM CAN THO

VIETNAM

TODAY



By Dan Wessner

Editor's Note: Dan Wessner ('90 M.Div.) and his wife, Liz Holdeman, recently completed a three-year term as mission diaconal volunteers in Can Tho, Vietnam. Serving under the Presbyterian Church (USA) and the Mennonite Central Committee, they were the first Americans granted residence visas for the south of Vietnam since 1975, when a Communist government replaced the American-supported regime. The couple worked at a university and joined in the local Christian community, which was predominantly Catholic and extremely warm, spirited, and enlivening. Through the following journal entries, Dan and Liz portray the steaming, teeming, and joyful landscape of the Mekong Delta, a small though not insignificant corner of the Kingdom of God.

OPEN SHELVES AT HOME

September 1991

We hardly ever saw Quang in class. Thus last March, when he showed up at our front door to borrow a book, we balked. During our initial months in Can Tho, we had grown careful, if not wary, trying to discern hidden meanings in each person's visit. Those months preceding the Communist Party Congress had been tense — inflation was running at 150 percent, the Soviet Union was crumbling, and radical new reformers in the National Assembly were calling for big changes. Back then, many in the community were still gauging who we were, whom we represented, and what our intended length of stay might be. We even had midnight observers outside our front door.

As for lending books to students, we wondered whether this was permissible. In the preceding months, the university's rector (or president) had actively discouraged students and teachers from visiting our on-campus home. It was partly a test — could we be trusted? — but it was also the rector's signal to us and others that he believed we were his exclusive commodity, the first resident Americans in the Delta in two decades. He planned to guard, advertise, and sell our time and services.

We knew what the rector's answer would be as to whether we should lend books to any students. He wished to have our texts in his own office, behind lock and key. These musings aside, on the evening of Quang's visit we were free, so we sat down and talked with our student. He apologized for having missed practically every methodology, world culture, and listening and speaking class taught by us.

Quang explained he was a bike-taxi driver intent on making enough to eat rice and bread, and that he hadn't the luxury of attending class along with the others. His livelihood was to give people at the ferry landing a ride on the back of his one-speed bicycle. Transporting himself and another across town might bring him fifteen hundred *dong*, at that time little more than a dime. Quang also scraped together wages by hauling bags of cement and laying bricks, cleaning the troughs in a pigery, and digging ditches and pruning bushes for one of the faculties.

That evening Quang hadn't come over to justify his truancy or demonstrate his tenacity, but to borrow a book. One year earlier, scores of students, teachers, and staff at Princeton Seminary had helped us stage the annual Book Sale. More than twenty thousand used volumes went on sale in the basement of the Mackay Center. The students' Stewardship Committee had generously designated that one-half of the sale's proceeds go toward a library in the Mekong Delta — somehow, at some time. We had also gleaned some classic books, thinking they would eventually fit nicely into the Vietnamese library, and bought enough new English pedagogy and technique books to fill three shelves.

We hesitated, since no one else in Quang's senior class had ever crossed the rector's line or shown such enthusiasm for reading. Also, we faced possible censure on a campus where students had limited access to books and minimal resources and power. But Liz and I realized that if we were censored for lending a student a book, we could live with the shame or guilt.

Quang showed interest in *The Grapes of Wrath*, which I thought too colloquial, hard, and long for the first book borrowed by a student whose third language was English. We compromised.

He borrowed Steinbeck's novel along with a simplified version of an Ian Fleming story, so he could best judge his reading level. We had no check-in, check-out system, so Quang just scribbled his full name and address illegibly on a piece of paper, thanked us, and said he'd return in a week to discuss his readings. Over time we would learn that he always writes this way, thus leaving no trace.

Weeks passed with no word from Quang. Liz and I wondered whether we had crossed the line errantly, lending books too soon or to the wrong person. In the absence of clarity (a state often created by oppressive leaders to control others), questions played with one another in our minds. Then late one evening Quang knocked at our front door. He entered and sat down. He stared silently at the ground. He was carrying no books. Finally, he lifted his eyes and explained that both books had been stolen off his bike-taxi at the ferry. He had left the books unattended for a minute when he stopped to buy a coffee. Obviously, he had no money to replace them. Our thoughts strayed somewhere between disbelief, regret, and puzzlement. Then we asked whether he wanted to borrow another.

Quang was as surprised as we were at the offer. He did. That evening was the second beginning of a journey that has now taken us through many authors, tales, and lands. Quang was a genuinely avid reader in his search for truth. Over the months, he paid back his earlier loss of two books by helping us garden and weed. I gladly accepted his assistance, since weeds in the tropics grow as mightily as banana plants — about ten feet a year. After hot hours of gardening, we'd sit and slurp over bowls of *pho*, the traditional beef noodle soup, then drown the greasy broth with richly filtered coffee from Vietnam's hills and discuss his current readings.

Soon more and more undergraduates besieged our home and shelves. The rector's myopic view of how teachers, students, and foreigners might relate to one another was being called into question, and his earlier lines of restraint faded. Colleagues and students began cataloguing and adding to our shelves hundreds of books that had survived Can Tho's war years.

For every two texts brought back to life and steady usage, Liz and I began to supply new purchases from Bangkok bookstores. Students and faculty alike contributed to these purchasing decisions. As loaves and fishes sometimes multiply, so too did our books and eager readers.

Adequate room



Dan and Liz share a meal with university colleagues at a market cafe in Dalat.

remained a problem, but no one complained about sharing chairs and floor space. Volunteers staffed longer library hours. And from time to time, late at night after other students had cleared away and when life at the ferry landing had died down, Quang would park his bike at the door, borrow a new book, and sit to discuss the content of his latest reading.

THE FERRY

November 1991

A gray concrete ticket booth signals that the Mekong River is near. Black iron bars across the booth window shine with the sweat of palms that have passed fees and favors through the grating. Drivers of countless buses, trucks, vans, army jeeps, cars, and motorbikes converge on the booth, as do swarms of cyclists, pedestrians, vendors, and beggars.

We're traveling in one of the university's old cars with a friend who represents a large Western relief agency. This is his first trip to Vietnam, but in the past several days he's visited four cities and is now deciding how to spend development funds. We begin to tell him a bit about the up-

coming drama of the ferry, which runs from Cu Long to Can Tho. Having traveled across it scores of times, we know the cast of characters, but we're only beginning to comprehend the unspoken themes and difficult issues.

The drama begins with the toothless old woman with red betel nut gums who spits out Buddhist homilies about aiding the elderly. Her arthritic fingers have long nails, and with these she scratches my leg. Our friend frantically searches through his bag for his camera, but by the time he has it focused the woman has turned her head and moved along. Just behind her is the girl with a cleft palate from our neighborhood. She's often angry, and today she has her scabby baby sister hanging onto her back. Their hair is brown and scraggly. Sometimes this lighter shade is from malnu-

trition; it may also mean they're Amerasian. Both jab and persist, pleading for money. Our fellow passenger is focused this time. *Snap.* "Perfect!" he exclaims. "I need more pictures like that!" He's giddy with his fortune.

While he shoots more pictures, he explains how these will sell back home in the West. "This is what people need to see. There's such potential for development projects here. With an army of experts and enough funding, we could clean up Vietnam." Moved by his enthusiasm but not his arguments, we think instead of past experts, past armies. We think of the relatively simple surgery to repair the older sister's lip and teeth. We pity the baby whose first words are pathetic ones learned by rote. We're told by neighbors that the girls' parents depend on the children's income from the ferry. We feel a deep sense of anger for such parents.

We've tired of seeing the next beggar on the ferry. He's a scrawny boy with his left leg bent backwards, his foot dangling by the back of his skinny neck. We know him from the town's Sandy Beach. This stretch of the river next to the Can Tho side of the ferry landing has shallow warm water and soft delta mud that oozes through your toes and up to your calves after a swim. At the beach, this boy wears a smile as he throws cartwheels and entertains friends with his amazing flexibility. At the ferry, he sits disfigured, holds out his hand and cries.

Finally, the young men on crutches approach the drivers' windows. They bum cigarettes and light up, the typical social greeting among Vietnamese men. They chat with the drivers and gather news about each vehicle's passengers. Then almost as a courtesy to all the passengers, they ask the drivers for some money, which is usually given. They clearly have the best luck — possibly because people believe they're veterans and thus either admire or fear them.

No beggar upstages another. No one uncovers another's deception. Each has a scheme that has worked among the hot, anxious, scrunched boatload of travelers, who become objects constantly on the defensive. Some give in to the beggars' persistent demands. We used to, until a colleague at the university told us an Asian parable. "If you see a baby drowning, you jump in to save it; and if you see a second, then a third, you jump again and again. Soon you're so busy saving drowning babies, you never look up and see that there's someone throwing these babies into the river." From then on, we stopped buying our peace from the beggars and began appreciating the drama.

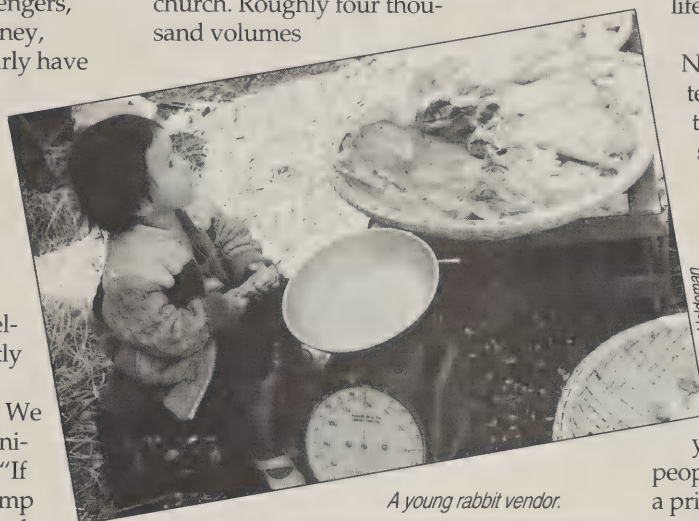
UNLOCKING THE LIBRARY

October 1992

Biking in from the street, I watch Mai duck under the portico leading to our language faculty's classrooms. Her brow and mine are dripping with sweat — mine from a blazing ride in the mid-day heat, hers from lugging a rice bag heavy with books. Mai unlocks a large padlock and swings open two pale blue French doors leading to the newly christened open-shelf library, for which the Can Tho faculty and students pooled their time, muscle, and money to create over the summer. She switches on the overhead fans and unloads her burden of books — a twenty-year-old set of the *Norton Anthology of English Literature*. The dean found them, students cleaned them, and now they will be added to a spirited resource that has mushroomed way beyond the little space at our home.

I go into my classroom next door, then drop by the library again after class. Students fill the room, some sitting two to a chair. Half of them are studying Helen

Keller's linguistic and communicative skills. Others are researching Thomas Hardy and preparing a skit on Tess. The walls are adorned with framed pictures from old Hallmark and Sierra Club calendars given to the faculty by Liz's home church. Roughly four thousand volumes



A young rabbit vendor.

"Vietnam is not merely another free market," Dan says, "another tiger of Asia to ... exploit."

fill thirty shelves, with about one-tenth of the books checked in and out each week. There are no fines, since each class takes responsibility for books borrowed by its individual members.

Having been a part of the Stewardship Committee in my seminary days, I today learn anew the meaning of stewardship. Talents and resources grow exponentially when students and colleagues discern their own ways for receiving a gift, for handling a hard rector, for rebuilding a trusting and forgiving community among themselves, for reconciling today's reality with time-worn images of foreign "enemies." I now cherish a book in a new way. I value an hour in any library. I hold the treasure of community.

PASSING OF THE PEACE

March 1993

While returning to Denver this week, I had a day's layover in Bangkok. With my extra day I attended church, where I met a man — another Westerner — who had also just visited Vietnam. When the time came for the passing of the peace of Christ, we did just that. We also arranged to meet after the service.

In due time, we found some coffee and a little shade from the tropical sun. My

friend immediately posed a question: "I've only been in Hanoi for five days, though I intend to return for a longer stretch of time. I understand from a friend that you've been there for years. Is it possible to summarize three important aspects of life in Vietnam?"

Sipping my Bangkok "brew" of Nescafe and wishing I had some filtered Vietnamese roast from Dalat, I thought I could come up with three summary points. First, if Vietnam's system for resolving problems is viewed as a circle, then I belong tangential to it. I should not mistake my role for that of the decisionmaker in a Vietnamese setting. Second, one must enter Vietnam with simple belongings and not proclaim resources, promise projects and buildings, or live comfortably beyond the humble means of ordinary people. A boaster is no longer a person but a prize, a bounty, an object.

My third lesson was linked to the first and second. Our credibility and integrity of self, faith, and call become known only relationally. If our neighbors are poor, we must join in their low estate. For many Vietnamese, the enduring costs of six wars over fifty years leave very depressed living conditions. There are, however, remarkable blessings: we sojourn with them from pain and suffering to hope, dreams, and joy. God is one with us through Christ and the Spirit.

My friend was by this time tearing up. He explained that he was a banker with a portfolio of more than a billion dollars to invest in Vietnam. Indeed, as soon as the United States decided to join all other nations by lifting its two-decade-old embargo, he planned to move there. As a faithful Christian and astute businessman, he pondered aloud, where does one begin to minister well, let alone invest ethically, among "the least of these"? Vietnam is not merely another free market, I answered, another tiger of Asia to explore and exploit. She is not a land for donor dollars and pity. She is not a war, a project, a foreign policy, or an untouched mission field. Vietnam is a mature country and people, God's children, our neighbors. We are welcome to join in faithful and peaceful communion with her. ■

Dan Wessner and Liz Holdeman are available for mission and peacemaking interpretation. Those interested may contact them directly at 2550 Parfet Street, Lakewood, CO, 80215 (303-237-6509).

A New Chapter in Field Education

By Rich Youmans

The great English poet John Keats once wrote, "Nothing ever becomes real till it is experienced." That line could serve as the unofficial motto of Princeton's Office of Field Education. Every year, dozens of Seminary students test their callings in the crucible of the "real world." The settings may vary — from a local church to a nursing home to a maximum-security prison — but the basic goals remain the same: to develop the practical skills and spiritual resources needed for ministry, and to discover the truth behind the texts.

Of course, one of the lessons often discovered in field work is the need to reevaluate and to adapt to new circumstances. And this year, after an intensive six-month study conducted by Director Abigail Rian Evans and an ad hoc committee, new directions were established to ensure field ed remains a vital part of a student's education.

"We want the program to encourage students on their spiritual journeys, to clarify their calls to ministry, to provide skills and experiences in different forms of ministry, and to strengthen partnerships between the Seminary, the church, and the community," Rian Evans explains. These four

goals could be likened to the four points of a compass; combined, they provide a guide by which students may discover new realms of experience and learning.

To achieve these new directions, several program changes have been initiated. Some are designed to make sure students receive the maximum benefit from their placements: field sites are now systematically assessed, and more workshops and training sessions for field supervisors have been initiated. In addition, all first-year M.Div.

and M.A. students must take an interdepartmental course — "One Ministry, Many Forms" — that Rian Evans says is a prerequisite to field education in much the same way that basic Greek is a prerequisite to New Testament studies.

But the watchword for today is diversity, and one of the program's main thrusts is accommodating the present student body at Princeton. Fifty-seven denominations and twenty-eight nations (in addition to the United States) were represented on campus this past academic



Director Abigail Rian Evans (right) and Assistant Director Harry A. Freebaim are leading the field ed program in new directions.

year. In the M.Div. program, only about half of the students were Presbyterian.

"The teaching church program that was founded thirty years ago by [former field ed dean] Arthur Adams was an excellent program, but it was designed for a seminary that was eighty percent Presbyterian," says Rian Evans, a Seminary alumna ('68 M.Div.) who returned to Princeton two years ago as both field ed director and associate professor of practical theology. "We now want a program in which our Presbyterian students will have the most excellent experiences they can, and in which our students from other religious traditions will also be given the opportunity to work within their own denominations."

The new administrative design of the office reflects these goals. To help them best realize their objectives, all entering M.Div. and M.A. students are assigned field ed advisors according to their faith traditions. Assistant Director Harry

A. Freebairn ('62 M.Div., '84 D.Min.), who joined the staff in December after more than thirty years in congregational ministry, works primarily with Presbyterian students. Part-time consultant Carl Geores, Jr. ('52 M.Div.), handles students from Methodist, Lutheran, Episcopal, and other denominations that have judicatory polity. Another part-timer, Ph.D. student and National Baptist pastor Cleo LaRue, Jr., served during 1992-93 as a consultant for students who hail from denominations with a congregational polity — e.g., Baptist and Assembly of God churches. (In the fall, that role will be filled by 1991 M.Div. graduate Donnie Garriss, who pastors the New Mickle Baptist Church in Camden, NJ.)

"Everyone in the field ed office functions as a team, with each person contributing his or her own expertise," Rian Evans enthuses. In addition to those mentioned above, the staff includes support members Violet Hertrich, Linda Jankov, and Patricia Tantum, as well as

three other part-timers: Joseph Duyol Choi ('89 M.Div., '90 Th.M.), an assistant in the Asian-American Program who advises students of Asian heritage; David Wall ('80 M.A.), assistant director of the School of Christian Education, who works with M.A. students; and Kate Bilis ('89 M.Div.), who serves as clinical pastoral education advisor and specialized ministries consultant.

The diversity on campus also prompted revisions in the method for selecting and obtaining field placements. M.Div. students still must take two units of field education (including one in a local church). However, in the past, many students had to find their own placements — a result, Rian Evans explains, of the large number of students who need non-Presbyterian sites. In the future, the Seminary will develop a pool of placements that comprises many denominations, cultures, and racial/ethnic groups in local churches and specialized ministries.

"We're doing a systematic review," Rian Evans says, "to determine the best sites for students — to build on the strengths of the portfolios from the past and to add additional placements." In addition to satisfying a greater number of students (more than three hundred placements are needed each year), this new system will enable the field education office to better assess each site and allay any possible misperceptions: first-time supervisors will understand they're part of a Princeton program and won't be surprised when they receive requests to do appraisals or to supervise students in subsequent years.



D. Judith Thomas with a patient at the Merwick Unit of the Medical Center at Princeton, one of the program's many specialized ministry sites.

Photo by John Heaton/The Leigh Photographic Group

"We think it's important to see the sites, to know what they look like, to know who's there, to make it personal," Freebairn affirms. "We want to be able to say to a student, 'You can expect a church that has a strong ministry of caring . . . and will forgive [your mistakes] because they recognize this is field education.'"

On its part, the field ed office recognizes that the most crucial aspect of any placement is the supervisor, so new supervisory training has been established. According to Freebairn, this new training "ranges from the nuts and bolts [of supervising a student] to experiences that are designed to encourage the supervisors' spiritual development." In February, for example, supervisors were invited to a spiritual retreat at the Vincentian Renewal Center on Carnegie Lake in Princeton, during which lessons of the Lenten cycle were used as backdrops for reflection. And a workshop for new supervisors included presentations by experienced supervisors, reflections from students on what they needed from supervision, and role playing. Supervisors also receive three free days of continuing education at Princeton, which they can apply to the course (or courses) of their choice.

"What we're asking them to do with the students is engage in the whole process of theological reflection," Freebairn says. "We would like them to open their lives to the students, to sit down and say, 'This is what I learned and how it's played out in the life of my ministry.' We'd like the supervisors to be open . . . If these students don't learn openness and camaraderie now, when will they?"

The importance of providing

students with encouragement and guidance was one of the reasons behind the new academic course, "One Ministry, Many Forms." In this year-long, three-credit course, students engage in readings, lectures, small-group discussions, and site trips to various churches and specialized ministries. In addition to learning about ministry in a variety of settings — from prisons and hospital wards to college campuses and local churches — students also explore such topics as spirituality and the discernment of call.

"It's the first time that such a course has been part of the core curriculum, where a student's personal

that field education is an integral part of theological education." (In addition to receiving three credits for "One Ministry, Many Forms," students also earn five credits for the successful completion of their field work.)

"There seemed to be a two-tiered system in the minds of some students, faculty, and administrators [regarding field education]," she asserts. "They felt that since all the students received for their work was a notation on their transcripts, then the program's requirements, guidelines, and policies were being less seriously viewed and undertaken. They wanted the rigor of the

program, and its standards, to match the excellence of the rest of the Seminary's programs."

During Rian Evans's initial six months, a sixty-question survey about the program was sent to students, faculty, supervisors, administrators, and community leaders, and the director conducted individual meetings among these groups. "We discovered that when problems occurred in field ed, they overwhelmingly occurred among students who were

juniors," she says. "The second thing that became apparent was that students weren't being given enough time to think through and plan their objectives; they were landing in seminary in September and within two weeks were being asked to select where they would like to do field ed." The course, then, presents first-year students with "breathing time" in which to think through their goals, talk to advisors, and become acquainted with alternative forms of ministry — steps that are crucial to the discernment of their calls.

The diversity of the field trips testifies to the program's commit-



This past year, Drew Clark's field work involved working with youth at the Trinity Presbyterian Church in East Brunswick, NJ.

Christian faith journey and the deep spiritual questions they are wrestling with are recognized as a central part of [the Seminary's] enterprise," says Rian Evans, who helped to develop the course and serves as its principal teacher. The course's faculty this past year also included several Seminary professors as well as various pastors, specialized ministers, educators, and lay leaders who, as the field ed director points out, brought to the classroom a "fresh breeze from beyond the walls of the Seminary."

According to Rian Evans, the faculty approved academic credit for field education as "a recognition

ment to presenting students with as broad a view of ministry as possible. The churches available for students to visit spanned a number of denominations and ethnic/cultural groups, and the specialized ministry sites included prisons, health care centers, and organizations ranging from the Youth Center in Trenton to the United Nations Presbyterian Office in New York City.

Even for those students who came to seminary knowing the type of ministry they wanted, the trips proved valuable. Barbara McGowan, a former paralegal who entered the Seminary last fall, visited the First Baptist Church in Lincoln Gardens, where visiting lecturer Buster Soaries, Jr., is pastor. "I've been a Presbyterian all of my life," she reflects, "and it was really good to see how the Lord works in other people's lives and how they worship."

The course's required texts exemplified that same spirit of diversity. The sessions on spirituality, for example, used the feminist texts *Diving Deep and Surfacing* by Carol Christ and *The Feminist Mystic* by

Mary Giles, as well as classics such as Teresa of Avila's *Interior Castle*, Saint Augustine's *Confessions*, and *A Thomas Merton Reader*. The extensive syllabus also included such disparate works as *Night* by Elie Weisel, *The Trial* by Franz Kafka, and *The Black Church in African-American Experience* by C. Eric Lincoln and Lawrence Mamiya.

On the whole, it seems, most students agreed that the course's aims were ambitious. Many, however, felt those aims might be too ambitious. One common critique centered around the workload; assigned readings for a week often amounted to more than one hun-

dred pages, and in some instances more than two hundred. Rian Evans says those concerns have been addressed for next year.

"The style of this program is much like what we say about the style of the church: We are always reforming," she says with a laugh. "We want this program to be rigorous, but we're also trying to take into account all the other courses a student has. So we're hoping to pare the required texts to a few key ones, and then make available a more extensive syllabus for those who are so inclined."

Despite the workload — or, in some instances, because of it — many students found the course

reading list "oppressive," McGowan also thought it was a good bibliography for future reference.

"It was nice to see what other people had to say," she says, "and either agree or disagree with them. It made me think a little more."

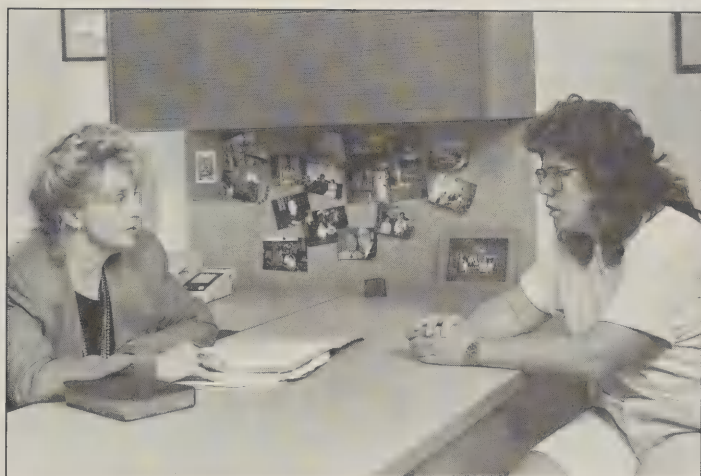
Ultimately, however, the success of the field education program hinges on its placements, and how well each serves not only as a learning experience but also as actual ministry. In this way the new program of the 1990s shares much in common with the field experiences of early Princeton students, who ventured away from campus to conduct literacy classes for the boatmen of the Delaware and Raritan

Canal. Just this past year, students' field ed experiences included placements at Princeton University, Hunterdon Medical Center, Trenton Psychiatric Hospital, New Jersey State Prison, South Brunswick Citizens for Independent Living, and Samaritan Hospice in Moorestown, NJ. In fact, the experiences can be as disparate as those of the two students mentioned earlier: J. D. Kang is serving this summer at a Korean church in Tashkent, Uzbekistan (in the

former USSR), while Barbara McGowan is assisting at a church near her home in Warminster, PA.

In each case it comes down to individuals bringing their gifts to the local community and, in a sense, becoming mission workers for the Seminary. This view so drives today's program, in fact, that a commissioning service will be initiated in September for all students about to engage in field work.

"This program has a strong academic side," Rian Evans summarizes, "but it must be recognized not simply as preparation for ministry, but as *real* ministry. That's the balance we're trying to achieve." ■



Advisement is a key part of the revised program: by discussing their goals, students can better discern their calls.

photo by Kristin Granberg

helpful. "Some of the readings . . . changed the way I look at ministry," says J. P. Kang, who came to seminary last year with the desire to pursue congregational ministry, perhaps overseas. While the course didn't change his mind about this, it did help him to focus better on his call. "'One Ministry, Many Forms' was overall a very ambitious undertaking, and it was valuable for the questions it raised, such as what are the criteria for determining what is spiritual."

As with Kang, the course reaffirmed McGowan's intention to pursue congregational ministry. Although she initially found the



photo by Krystin Granberg

M.Div. graduate Nancy Young, who received the David Hugh Jones Prize for contributions in music, is surrounded by a chorus of congratulations from her family.



Cameron Bell received both his M.Div. and a kiss from Sandra Stogsdill ('94 M.Div.). The couple were married May 2.

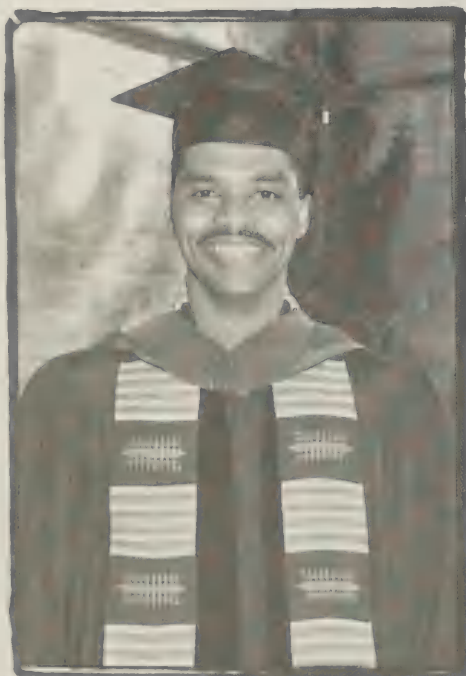


photo by Krystin Granberg

Guy Nave, Jr., has reason to smile: he received both his M.Div. and the Edler Garnet Hawkins Memorial Award for Scholastic Excellence.



photo by Krystin Granberg

Fellowship winners Robert Spach, Faith Kirkham Hawkins, Lynn Barger Elliott, John Edgar Caterson, and Douglas James.

Commencement 1993

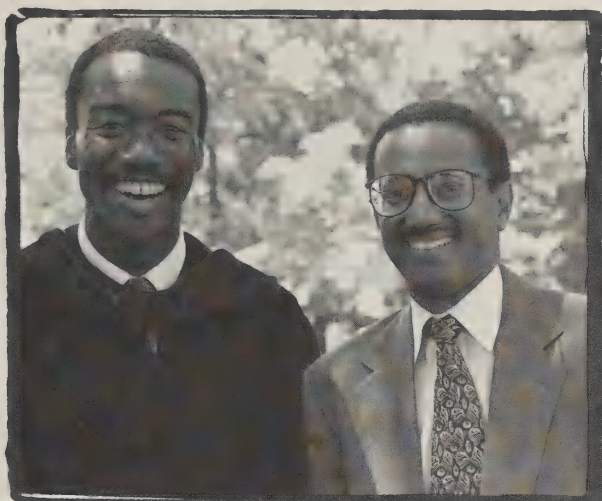


photo by Krystin Granberg

M.Div. graduate Kevin Porter, winner of the Aaron E. Gast Award in Urban Ministry, with campus pastor and chapel director Michael Livingston.

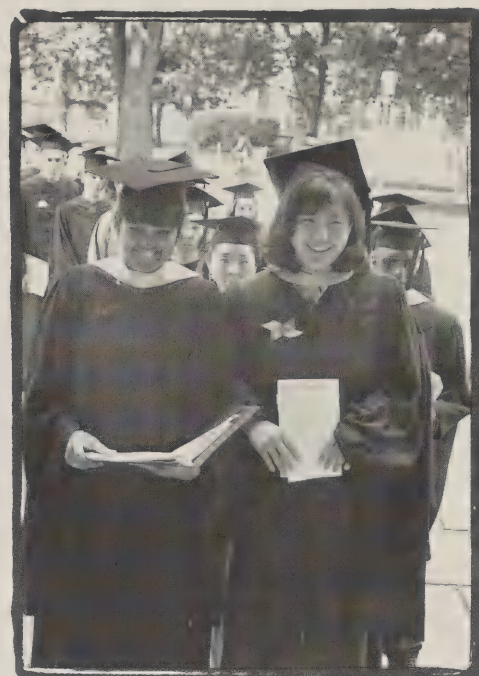


photo by Krystin Granberg

Joy Abdul and Hyun Yung (Susan) Kim lead the procession of M.A. graduates into the university chapel.



photo by Krystin Granberg

Kevin Finch lends his wife, Karen, a helping hand. Both earned Master of Divinity degrees, and Karen also received the George L. Rentschler Prize in Speech Communication.



photo by Krystin Granberg

In the bloom of her ministry: M.A. graduate Kris Min Lee-Kim stands with her husband, YoHan Kim, who will graduate in 1994.

A Gallery of Graduates

When Words Become the WORD

TEACHING SPEECH AT PRINCETON

By Barbara Chaapel

The act of speaking is where everything that you are and believe and understand comes to bear on a situation," says Charles Bartow, Princeton's Carl and Helen Egner Professor of Speech and head of what is arguably the best and most comprehensive speech department at a theological seminary in the country.

Through the years, Princeton's Speech Department has attracted faculty as varied as poems in an anthology, each bringing a particular style and voice to the effective commu-

nication of the spoken word. The sum of their voices has compiled a rich legacy that today's Princeton seminarians inherit: they learn not just the method of speaking well, but the meaning of speaking well.

For teaching speech is a theological enterprise at Princeton Seminary. What some might reduce to mere technique, Bartow and his colleagues elevate to nothing short of incarnational theology: through human words well communicated, the Word of God can be made flesh.

Bartow talks about his work with passion, as if reciting the words of a cherished creed. "Speech is eventful; it provides transcendent moments; it offers new life," he declares. "Spoken communication pervades the ministry. It is the most personal thing a minister does, whether from the pulpit, at the Communion table, or by a hospital bedside. We must always monitor what we say and how we say it in the interest of others, to facilitate the hearer's response to the Word of God."

Bartow, who received his M.Div. from the Seminary in 1963 and taught on the speech faculty for eight years afterward, returned in the fall of 1991 to take up the mantle of his mentor and friend, W. J. Beeners, who had just retired from the chair Bartow now holds. He brought with him experience as a professor of speech and homiletics at San Francisco Theological Seminary, as well as six years in the pastorate. He returned not only because of his own sense of call to teach future ministers to communicate effectively, but also because of Princeton's commitment to the importance of speech in the theological curriculum.

Princeton Seminary recognized early the vital connection between speech and ministry. Henry W. Smith, an expressionist who had studied at Boston University School of Oratory, began teaching speech at the Seminary in 1878, offering elective classes and evaluating sermon delivery. Donald Wheeler joined him in 1919 and ten years later was named the first full-time professor in what was then called the Department of Public Speaking. (He was also the first layman approved by the General Assembly to be elected a full professor at the Seminary.)

Beeners, whose name is synonymous with speech at Princeton for many graduates, studied with Wheeler in the 1940s. The professor recognized his pupil's talent and encouraged him to supplement his seminary classes by studying in New York with the renowned Broadway actress Maude Sheerer. Beeners studied privately with the Helen Hayes-vintage actress for the next fifteen years.

"My inclination toward acting and my love of the church were the two most important things in my life," he explains today. "Don Wheeler showed me that I could combine them." When Beeners graduated with his M.Div. in 1948, President

disciple had become the master.

The first speech studio was a small room in the basement of the Seminary's Administration Building. But Beeners, who as a boy had learned the art of carpentry from his German father, soon drew up plans for an expanded studio on the third floor of Stuart Hall. He built that studio — which contained offices, conference and teaching rooms, and a control room — with his own hands. Beeners also introduced a new style of pedagogy to the teaching of speech: a focus on the individual. "I knew I could work well with students one-on-one, so I set up a curriculum based on individual conferences and small

sections of seven to ten students," he asserts. In his approach, all entering students had a diagnostic session that was recorded on disks or, in later years, on audiotape. That session was followed by a conference to discuss the student's particular voice and style and then develop a speech plan for the next three years. Every sermon or speech given by the student while at Princeton was recorded and added to the tape, concluding with a final reading. Beeners credits Wayne Whitelock, now the Seminary's director of educational communications and technology, with setting up the audiovisual capabilities that undergirded his teaching.

"My principal aim was not to teach speech-making," Beeners explains, "but to teach a person to become an accurate reflector of his or her response to the situation and the text. I taught people, not just a subject."

It is this career-long commitment to student-centered teaching made by Beeners and the faculty he brought to work with him that Bartow feels has given Princeton's speech department its solid reputation. "Bill Beeners brought professionals to Princeton who have contributed to the rich tradition of teaching the spoken word at this

Seminary," Bartow explains. He refers to such teachers as William Brower, Virginia Damon, G. Robert Jacks, Karl Light, Penelope Reed, Milt Lyon — men and women who taught generations of students the beauty of Emily Dickinson's spare poetry, the power of a convincingly told tale of wise and foolish maidens, or the exquisite



Bill Beeners brought professionals such as William Brower (left) and G. Robert Jacks to join the speech faculty at Princeton.

John Mackay asked him to stay at the Seminary to teach as Wheeler's assistant. Ten years later, he was made professor of speech. Beeners went on to devote a forty-year career to teaching and to assembling the staff, facilities, and resources that would prepare generations of ministers to communicate the gospel convincingly. The

photo by Krystin Granberg

cadence of a quatrain from the Book of Job.

"The continuity in personnel has allowed the establishment of a tradition here, albeit a tradition which is flexible," he says. "When I was a student there were five full-time professors and several adjuncts. We have three full-time faculty positions now [himself, Jacks, and the position recently vacated by Brower when he retired in the spring] and I have hopes of adding more. Princeton is the only seminary I know which from the beginning has sustained an institutional commitment to procure appropriate staffing to teach speech."

When Brower joined the speech department in 1954, he confesses that he "hardly knew what a seminary was." He began his professional life as an actor, working in television and on the stage. He earned a Master of Arts degree from Teachers College at Columbia University, where he studied oral interpretation of literature and found he had a singular gift for it.

He met Beeners, who was looking for someone to teach oral interpretation, at a speech convention in New York City in 1953 — what Brower calls a chance bit of providence. "I would have called it luck then, but after thirty-nine years at the Seminary, I now believe it was providence," he laughs.

He describes his first meeting with John Mackay, who had to confirm his employment, as if it were yesterday. "I went with fear and trembling into his office," Brower recalls. "After all, I wasn't orthodox. I was raised in a family that was anti-clerical and anti-church, so I grew up distanced from the church. I felt like an outsider, but I had read Mackay's letter to Presbyterians in the *New York Times*

[the former Princeton president's condemnation of the McCarthy hearings of the House Un-American Activities Committee] and knew he was someone I respected. He was very cordial and gentle with me and I felt a nice resonance with him and with the Seminary."

Brower stayed for just shy of four decades. He delighted in teaching future ministers the art of the oral reading of Scripture and the oral interpretation of poetry. Harder for him to understand has been the unique form of communication called preaching. "I had heard only two

ature in sermon writing is significant, he says, as is teaching the skill of story-telling, which fits remarkably well with the contemporary explosion in narrative preaching.

"I teach oral interpretation for two reasons," he explains: "to help the preacher become a better communicator of feelings and sense, and to help the preacher learn the power and value of literature." He loves to see his students brighten at the discovery of a poem or story that's new to them, and to include such literature in their sermons. "What I remember from sermons," he says, "is not the pure doctrine, but the illustrative stories and the beautiful images. That's the way Jesus taught. If I have introduced my students to the most powerful distillations of language that our heritage has produced, both biblical and secular, I feel I have done something wonderful, even life-changing, for them."

A favorite poet of Brower's is Robert Frost. "He wrote in such a conversational way," Brower says. "His poems are a model of clarity and naturalness in speaking, at once understandable and mysterious." For years Brower has treated the Seminary community to readings of Frost's poetry, as well as to annual short story readings. "Literature is such a powerful force," he says, "and one to be shared. If a story or a poem affects me, then if I interpret it correctly, it can affect many others. Words can transform. They can be a moral force for good in the world."

Unlike Brower, Jacks brought experience in the pastoral ministry to his position in the speech department. A 1959 Princeton M.Div. graduate, he was ordained to the ministry and served churches in Oregon and Indiana before returning to teach at the Seminary in 1967.

"I never viewed my coming to teach speech as leaving the ministry," Jacks says. "I only came to another parish, where my congregants were my students. I am still using the gifts for ministry which God has given me."

Worship and preaching have always been central to Jacks. "There are different ways of giving voice to the praise of God," he says, "but what is important to me is helping people use language to proclaim the gospel."

He has made a unique contribution to the proclamation of the gospel through



In the fall of 1991 Charles Bartow (right) returned to Princeton to take up the mantle of his former teacher and mentor, W. J. Beeners, as Carl and Helen Egner Professor of Speech.

sermons in my life before coming to Princeton," he admits with a wry grin, "and I didn't like them! I've now heard over 5,200 and, if I'm honest, I still don't enjoy listening to sermons."

"One of my students summed up the problem for me," he explains with a twinkle in his eye. "He said there were many times in history when one preacher had preached to a thousand heretics. But this was probably the first instance in history when a single heretic had listened to a thousand preachers!"

But Brower does believe he has added an important dimension to the preacher's arsenal. Teaching people the value of liter-

photo by Krystin Garberg

drama, teaching such courses as "Drama in Worship" and "The Arts in the Service of the Church." Liturgical drama makes abstract notions into concrete images, according to Jacks. "Drama is doing," he explains. "The root of the Greek word means 'to do.' For me, that relates to Jesus commanding that we should be doers of the Word.

"Drama can change our lives by our *doing* the Word rather than just speaking or hearing it. That's an insight I got from Olov Hartman."

Hartman, the Swedish playwright about whom Jacks wrote his doctoral dissertation at Columbia University, has had a major influence on Jacks's teaching. "Hartman was, maybe still is, the foremost figure in twentieth-century religious drama," Jacks says. "He most successfully wedded the liturgy of the church and the art of theater."

In 1971 Jacks brought Hartman to Princeton to direct students in two of the playwright's works — *Counterpoint*, an anti-war drama, and *After Us*, a play about the Flood. "We performed them in the chapel," Jacks remembers, "and I think we shook up the troops. At the end of *Counterpoint*, the actors walked down the aisles of the chapel taking the hands of people in the pews and repeating the words 'You exist.' Many of the worshippers were in tears. The play was a powerful statement of the gospel, particularly as the nation and the Seminary community were experiencing the pain of the war in Vietnam."

Studying with Hartman opened the gates to what Jacks calls the "mystical" side of his nature. "I began to believe that *being* the presence of Christ to other people is the essence of the gospel," he says. "We need to teach speech technique, but more consequential is teaching students to give themselves to the text so they become, as it were, transparent, and the Word of God comes to life through their words and acts." He likens this theological concept to the Stanislavski method of acting, in which actors are urged to represent the characters they are playing by giving up their own persona. "Reading Stanislavski was like reading Paul's cousin," Jacks says. "Losing yourself, giving yourself up is what the Christian faith is all about."

Jacks is not afraid to give expression to this spiritual side of himself in the classroom. He begins classes with readings

from Scripture, prayer, and sometimes music. Singing and playing classical piano are among his gifts, and his love for music fuels his passion for worship. "Music is one of the channels to God," he affirms.

Bartow agrees. His love for spoken communication is grounded in his own love for music. "I began to sing in choirs as a young boy," he reflects, "and I have never stopped singing. I love the classical repertoire, the hymns of the church, and show tunes. I remember wanting to grow up to be Gordon McCrae so I could sing the soliloquy in *Carousel*!"

Bartow especially recalls the summer

"If a story or a poem affects me, then if I interpret it correctly, it can affect many others. Words can transform. They can be a moral force for good in the world."

— William Brower

of 1972 when, after Hurricane Agnes had wrought its destruction throughout the Northeast, he was chosen to sing in a select chorus that performed Haydn's *Creation* for the hurricane-devastated community of Elmira, New York.

"Robert Shaw, a well-known American choral and orchestral conductor, prepared the chorus and orchestra and conducted the concert," Bartow recounts. "He was an interpretive, even a theological, genius. When we sang 'In the beginning,' he told us to sing it so quietly that we could hear the grass grow. When we got to the text where God created light, Shaw paused and looked at the choir and said, 'Why do we assume that God knew what light was before he saw it? Maybe God felt delight and surprise when he saw light!'"

"In that moment, I was suddenly aware of what Barth calls the humanity of God in a way I had never been before. Such stunning moments of insight are what we can give people when we preach and read Scripture in a disciplined and perceptive way."

Bartow believes it is the speaker's job to push past people's pre-conceived ideas

of what a text means. He refers to Luke's account of the angel Gabriel appearing to Mary. "That passage is often read as if Mary responded only in fearful acquiescence," he says. "But maybe she responded as a woman taking charge of her life as well, accepting a God-given challenge and responsibility! The speaker can create that possibility."

Those who teach speech at Princeton consider their discipline not tangential but essential to ministry. The new name of this area of the Department of Practical Theology — Speech Communication in Ministry — reflects that perspective. The curriculum incorporates courses in basic voice production, non-verbal communication, interpretive speech, the word and act in worship, and communication in preaching. Speech faculty also team-teach with professors in other departments, as exemplified by a course on narrative preaching that Jacks teaches with homiletics professor James Kay.

Bartow is also excited about the opportunity to have a role in the doctoral program in practical theology — he will be teaching a doctoral seminar in the spring titled "The Spoken Text and the Making of Meaning." Also, with Christian educator Richard Osmer, he will be teaching a seminar on history and theory in practical theology. However, he is clear about his own and his speech colleagues' priorities. "Our first passion and commitment is to make sure the M.Div. program in speech, which has been carefully cultivated at Princeton, is preserved and built upon."

That commitment has given solid foundation to the preaching and teaching of countless Princeton graduates. Whether they learned to use the power of their voices in the speech studios lovingly constructed by Beeners on third floor Stuart, or in the new state-of-the-art recording studios in Templeton, they discovered that their human words could become for others the Word of God. Perhaps Beeners says it best: "Every one of us is an actor — not one who puts on an act, but one who puts into action who he or she is and what he or she believes. Words on a page are dead. But when words pass between speaker and audience, something happens in midair, and through God's Spirit the words become Word. That moment will never be repeated and will never be erased. I can't think of anything in ministry that is more exciting." ■

1930

Clair A. Morrow (B) writes that, at the age of ninety-two, he still plays "nine holes of par three golf now and then." Morrow lives in Pasadena, CA.

1934

Walter J. Lindemann (B) lives at Westminster Gardens in Duarte, CA, along with a number of other Princeton graduates. Lindemann, who turned ninety in June, says he is "always grateful for my years at the Seminary."

1935

The recent activities of **Frank L. Hutchison** (b) include volunteering at a local hospice, doing supply preaching, reviewing books at local library functions, and making presentations at conferences on aging. He has also completed a book about international church service from the 1940s through the 1960s in Asia, Africa, and the Middle East. Last year he and his wife, Doris, traveled to Egypt, Israel, and Indonesia.

1940

Donald C. Kerr (B) recently completed a year-long term as president of the Ivy League Club of Sarasota, FL.

1941

In July 1992, **John P. Dany** (B, '42M) published his twelfth book, *Moments for Inspiration*. The book is available through Ministry of the Written Word in San Antonio, TX, of which Dany is founder.

Gilbert J. Kuyper's (M) recent efforts include raising thirty-six thousand dollars to make a local Youth for Christ center debt-free. Kuyper lives in Albert Lea, MN.

KEY TO ABBREVIATIONS

Upper-case letters designate degrees earned at Princeton, as follows:

M.Div.	B
M.R.E.	E
M.A.	E
M.A. (Theol. Studies)	T
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

special undergraduate student U
special graduate student G
When an individual did not receive a degree, a lower-case letter (corresponding to those above) designates the course of study.

W. Dayton

Roberts (B) reports that he is on the board of trustees of the Latin America Mission in Miami, FL; is doing contract editorial work for World Vision and others; and taught a course last year at Fuller Theological Seminary in Pasadena.

Herbert C.

Tweedie (M) remains as parish associate pastor at Park Boulevard Presbyterian Church in Oakland, CA. Tweedie lives in nearby Walnut Creek.

1942

David B. Woodward (B) retired last year as pastor of missions at Lake Avenue Congregational Church in Pasadena, CA, and is now involved with Literacy and Evangelism International as an advisor and a counselor.

1943

John R. Bodo (M, '52D) has been interim pastor of Immanuel Presbyterian Church in Los Angeles, CA, since January 1.

In June, during the General Assembly of the Presbyterian Church (USA) in Orlando, FL, **George Laird Hunt** (B) received the Distinguished Writer's Award from the Presbyterian Writers Guild. The award was presented during the guild's luncheon on June 4.

On February 28, **Robert F. Klepper** (M) participated in the golden anniversary celebration of Prospect Heights Community Church in Prospect Heights, IL, of which he is founding pastor. Klepper served at the church for more than twenty years, from 1943 to 1965. He now lives in Bella Vista, AR.

1945

Arthur H. Trois (B) served in 1992 as interim associate pastor of Westminster Presbyterian Church in Westlake Village, CA. He reports that he had the pleasure of working with **David Carpenter** ('91B), who serves as associate pastor for youth.



During the Alumni/ae Reunion Gathering in May, many members of the Class of 1943 returned to Princeton to celebrate their golden anniversary.

1946

Last year **Suran William Antablin** (B, '47M) served as interim pastor of Heliopolis International Community Church in Cairo, Egypt, and is now interim at the Millbrook Presbyterian Church in his native Fresno, CA.

1947

Robert B. Scott (B) writes that he's kept himself busy in retirement by traveling (including one trip to the former USSR) and by volunteering as a spiritual advisor for a local hospice. Scott lives in Chico, CA.

1949

John Butosi (M) writes that during the 1992-93 academic year he taught at Debrecen Theological Academy in Debrecen, Hungary.

Since March 1992, **John H. Houdeshel** (B, '50M) has been serving as "interim pulpit supply" at Union Presbyterian Church in Oxford, PA.

1950

Since retiring last May, **Robert Deming** (B) has been visiting local jails, serving four times a year as a hospital chaplain, and doing pulpit supply work "in the hill country" around his home in Fredericksburg, TX.

James C. Upshaw (B) says he is "currently serving as temporary supply at the First Community Presbyterian Church, a multiracial congregation in Elk Grove, a suburb of Sacramento, CA." Upshaw was also recently elected to the Alumni/ae

Association Executive Council as representative for region twelve, which encompasses Utah, Nevada, northern California, Oregon, Washington, and Alaska.

1951

Genevieve Kozinski Jacobs (E) writes that on June 30, 1992, she retired as part-time probation intake officer at Orange County Juvenile Hall in Santa Ana, CA. Jacobs (who was profiled in the Winter 1992 *Alumni/ae News*, "Finding Grace in a World of Gangs and Guns") originally retired from her full-time job at the department in January 1990. She lives in Costa Mesa, CA.

Charles F. Stratton (B, '80P) has been serving as parish associate at the First Presbyterian Church in Glens Falls, NY, and is "totally busy." Stratton lives in the nearby town of Hadley.

1952

Marisa G. Keeney (E) retired on January 1 as a counselor at Wayne State University in Detroit, but she remains active at the First Presbyterian Church in Ann Arbor. Last year Keeney received the Wayne State University Professional Achievement Award as well as the Michigan Women Psychologists' Leadership/Service Award as founding president of the state organization.

On October 1, 1992, **Charles L. Sorg** (B) retired as pastor of the First Presbyterian Church of Newtown in Elmhurst, NY, where he had served for twenty-seven years. Sorg now lives in Lakewood, NJ.

1953

Correction: In July 1992, **John Bratt** (B) was named pastor emeritus of the First Presbyterian Church in Lakewood, CO (not Lakewood, NJ, as listed in the previous issue of *Alumni/ae News*).

On March 28, **Harvey C. Douie, Jr.** (B, '59M), celebrated his fifteenth anniversary as pastor of Parsippany Presbyterian Church in Parsippany, NJ. In April he completed the basic training program of the Interim Ministry Network.

Jerold B. Ellison (B) writes that he is visiting pastor at the First Presbyterian Church in Reading, PA. In addition, he and his wife, Margretta, are board members of Ludhiana Hospital in India. The couple live in Ephrata, PA, though they spend three months every year in Alaska "enjoying the various sites and fishing."

Eugene C. Jaberg (b), emeritus professor of communication at United Theological Seminary of the Twin Cities, wrote and narrated *Buber: Believing Humanist*, a video about Jewish theologian and philosopher Martin Buber. Jaberg spent eleven years researching and preparing the piece, which includes old photos gathered from the Buber Archives at Hebrew University in Israel.

Raymond A. Nott (B) recently served as keynote speaker at a Wee Kirk Conference in Texas. He lives in Powell, WY.

1954

Ronald V. Fleming (B), pastor of the Second Presbyterian Church in Cambridge, OH, writes that his is one of three contiguous Presbyterian churches pastored by Princeton alumni. The others are the First Presbyterian Church, where **Michael Seely** ('81B) is pastor, and Westminster Presbyterian Church, led by **L. Dudley Field III** ('71B, '72M). Located in the heart of Cambridge (pop: 12,500), the churches are all within a half-block radius of each other — a literal stone's throw. "My church was

created when seventy-seven Democrats got up from their pews [in the First Church] and walked across the street to establish the Second United Presbyterian Church," Fleming writes. The three churches, he continues, compose Trinity Parish, a special arrangement granted by the presbytery. "While each church is completely independent to set its own policy," he says, "it also sends two elders and one minister to meet once a month [to set policy]." The three churches participate in such joint endeavors as a July 4 Sunday service on the steps of the local courthouse, an Ash Wednesday communion service, and vacation Bible school.

Brad F. Rohwer (B) retired in February 1992 as executive presbyter of Lake Michigan Presbytery. He and his wife, Mary Sue, recently moved to Estes Park, CO, where he is now a member of Boulder Presbytery.

1955

Arlo D. Duba (B, '60D) recently retired as dean of the University of Dubuque Theological Seminary in Iowa. He is now stated supply at Highland Presbyterian Church in Hot Springs, AR.

On February 15, **Elbert L. Nelson, Jr.** (B), became interim pastor of the First Presbyterian Church in Mattoon, IL.

1956

Duncan McLachlan (M) retired last August after thirty-seven years of full-time ministry with the Church of Scotland — the last twenty-seven of which were spent as pastor of Sherwood Church in Paisley. He now serves as a pulpit supply for those churches that are vacant or whose "ministers are on holiday."

In October, **Arthur W. Nelson** (B) began his duties as interim pastor of Stoneboro Presbyterian Church in Stoneboro, PA.

1957

In January, Hope Publishing House published *Japan Diary of Cross-Cultural Mission* by **J. Lawrence Driskill** (M) and his wife, **Lillian** ('47E). The couple served as missionaries in Japan for more than twenty years, helping to organize or develop nine churches and two schools, and the book records the lessons and insights they learned during this time. The couple live in Duarte, CA, and Lawrence is serving part time at a Japanese-American church in Altadena.



photo by Kristin Granberg

Returning graduates of the Class of 1953 celebrated their fortieth reunion during the Seminary's Alumni/ae Reunion Gathering in May.

1958

Ralph L. Miller (B, '59M) writes that he recently celebrated several professional anniversaries: his thirtieth year as a full professor of psychology at San Diego State University; his thirty-fifth year as an ordained Presbyterian minister; and his twenty-fifth year in private practice as a clinical psychologist. He is director of Heartland Psychological Associates in La Mesa, CA.

1959

In February, **H. Bruce Calkins** (B) and his wife, Lynda, began a fifteen-month ministry-planning study for the Maryknoll Sisters. Calkins recently developed a questionnaire for a planning study conducted by the Presbytery of Philadelphia. The couple live in Collegeville, PA.

Robert L. Kelley, Jr. (M), recently completed his thirty-seventh year as a full-time faculty member at Pittsburgh Theological Seminary. Kelley is the G. Albert Shoemaker Professor of Bible and Archaeology.

1960

Last fall, **Thomas Hanks** (B) presented an academic paper, "Sexual Minorities in Latin America," during a meeting of Latin America specialists at Southern Illinois University. Hanks is executive director of Multicultural Ministries with Sexual Minorities/Other Sheep, a new tax-exempt organization whose ministry encompasses Latin America, the United

States, and Europe. In addition to his presentation at Southern Illinois, Hanks also gave talks recently in Lima, San Francisco, and Paris, and he has finished a series of Bible studies on the Book of Hebrews for sexual minorities.

1962

Clarence C. Payne (M) reports that he is executive associate pastor of National Presbyterian Church in Washington, DC.

1963

Richard B. Anderson (B) is interim pastor of Park United Presbyterian Church in Streator, IL.

Desmond V. R. Harvey (M) reports that he has completed a year-long term as moderator of the Presbytery of England (Church of Scotland) and has received his D.Min. from Fuller Theological Seminary. Harvey, who retired as senior Presbyterian chaplain in the Royal Air Force, is now seeking a new parish or chaplaincy.

1964

Wayne R. Whitelock (B, '65M), a chaplain in the New Jersey Army National Guard, was promoted to the rank of lieutenant colonel in April. In May, he graduated from the Chaplain Reserve Component General Staff Course of the U.S. Army Chaplain Center and School at Fort Monmouth, NJ, and was also named chaplain to the Princeton Township Police Department. Whitelock continues as the Seminary's director of educational communications and technology.

1965

Ronald L. Creager (B) writes that he is now serving as interim minister at Bethany Presbyterian Church in Bridgeville, PA.

On April 10, **Donald E. McNamara** (B) began his duties as stated supply at the Shepherd of the Hills Presbyterian Church in Sulphur, OK.

1966

The Government of Japan recently awarded the Order of the Sacred Treasure, Gold Rays with Rosette, to **Arthur J. Kamitsuka** (M). The award recognizes Kamitsuka's contributions to the development of agriculture in Japan (where he served for many years as a Presbyterian missionary) and the promotion of the Sister City exchange programs, particularly the one between Setana, Japan, and Hanford, California. Kamitsuka currently lives in New York City.

1967

In January, **Ross H. Gooch** (E) was reelected stated clerk of the Presbytery of Muskingum Valley. Gooch is currently serving interim assignments at Iberia Presbyterian Church and Lexington Presbyterian Church, both in Ohio.

1969

Robert R. Goffrier (M) is teaching weekly lectionary passages to an adult Sunday school class at Sequim Presbyterian Church in Sequim, WA.

Thomas R. Morris (b) recently celebrated his first anniversary as president of Emory and Henry College in Emory, VA. Morris became the college's nineteenth president on July 1, 1992.

1970

Vincent C. De Lalla (B, '72M) writes that he is in his eleventh year as director of development at Norfolk Academy in Norfolk, VA.

James R. Edwards (B) has completed his fifteenth year as professor of religion and chair of the Department of Religion and Philosophy at Jamestown College in North Dakota. In addition to teaching and supply preaching, Edwards writes for both scholarly and popular publications, and he recently published a commentary on Romans in the New International Biblical Commentary series.



photo by Krystin Granberg

The Alumni/ae Association Executive Council presented its retiring president, John Galloway, Jr. ('66B), with a Charles Hodge T-shirt during the Seminary's reunion gathering in May.



Married in Miller Chapel in May 1967, Damon ('68B) and Mary ('68e) Hickey returned to campus in May to celebrate both their twenty-sixth wedding anniversary and their twenty-fifth class reunion.

John R. Tobian (B), former pastor of Eastminster Presbyterian Church in Grand Rapids, MI, reports that last fall he "joined a small group of highly committed Christians in planting the Christ Community Church of Grand Rapids." He says that within nine months the church grew to more than 280 members.

1971

L. Dudley Field III (B, '72M) is pastor of Westminster Presbyterian Church in Cambridge, OH, where he works within a half-block radius of fellow alums **Ronald V. Fleming** ('54B) and **Michael Seely** ('81B). The churches of the three pastors compose Trinity Parish and have participated in such joint endeavors as an outdoor worship service on the local courthouse steps.

James E. Forsythe (M), senior chaplain at the Federal Correctional Institute in Ray Brook, NY, writes that he recently finished his twenty-second year as a federal prison chaplain.

1972

Calixto C. Sodoy (M) is pastor of the newly organized Filipino-American Community Church in Corpus Christi, TX. Sodoy, who was recently received by Mission Presbytery as a member of its ordained clergy, had previously been involved in a tent-making ministry as a registered representative of the New York Life Insurance Company.

On July 4, **Jack Van Ens** (B, '74M, '84P) entered into the spirit of the day by portraying Thomas Jefferson during worship at the Presbyterian Parish at Vail and Beaver Creek Chapels in Colorado, where he serves as pastor. Van Ens has often donned a wig and colonial garb to bring the inimitable Virginian to life and present his philosophical insights to numerous audiences; shortly after his July 4 appearance, Van Ens introduced Jefferson to fifteen hundred Dutch Reformed worshippers in Michigan.

1973

J. Thomas Kort (B) is pastor of Sardis Presbyterian Church in Charlotte, NC.

1974

Robert J. Elder (B) writes that *Pulpit Digest* accepted for publication one of his recent sermons, "A City without Steeples." Elder is pastor of the First Presbyterian Church in Salem, OR.

1975

On January 24, **Charles F. Holm** (B) began his duties as senior pastor/head of staff at

United Presbyterian Church in New Kensington, PA.

Robert J. Phillips (M, '88P) was recently promoted to the rank of captain in the Navy Chaplain Corps, and he is now serving on the aircraft carrier U.S.S. *Stennis* in Norfolk, VA. His wife, **Christine Erway Phillips** (B), had been serving interim pastorates with American Baptist churches near the couple's previous home in New London, CT.

In March, **Arthur B. Schute** (M) was reelected regional director of New Jersey and Pennsylvania for the National Association of Catholic Chaplains. He celebrated the twenty-fifth anniversary of his ordination on December 21.

1976

John A. MacDougall (B) writes that in May he taught a workshop, "Twelve Step-Based Pastoral Ministry," for the Hazelden Foundation in Center City, MN. MacDougall lives in Everett, MA.

1977

Henry N. Braga (B) has been awarded the Air Force Achievement Medal — one of the highest honors given by the U.S. Air Force — for his distinguished service during Hurricane Andrew. Braga is pastor of Trinity Evangelical Presbyterian Church in Naples, FL, as well as a reserve chaplain with the 301st Air Rescue Squadron at Homestead Air Force Base. During the disaster, he developed and implemented various emergency plans through which many lives and millions of dollars worth of equipment were saved.

Horace K. Houston, Jr. (B, '79M) is interim pastor of Shady Grove Presbyterian Church in Memphis, TN, and a member of the New Church Development Committee of Memphis Presbytery. His wife, **Elizabeth** ('79E), assists with the children's choir at Shady Grove church and plays second harp with the Memphis Symphony Orchestra.

1978

In August 1992, **Robert L. Brawley** (D) accepted a position as professor of New Testament at McCormick Theological Seminary, after teaching for thirteen years at Memphis Theological Seminary. He has also received a grant from the Association of Theological Schools for a sabbatical in Cambridge, England.

George H. McConnel (B) recently became pastor of Westminster Presbyterian Church in Dayton, OH.

1979

Elizabeth C. Houston (E) plays second harp with the Memphis Symphony Orchestra in Tennessee. She also assists with the children's choir at the local Shady Grove Presbyterian Church, where her husband, **Horace** ('77B, '79M), is interim pastor.

Philip Mathews Jones (B) reports that he is now senior pastor of the First Presbyterian Church in Maumee, OH.

1980

Douglas Barranger (B) is senior minister of the First Presbyterian Church in Lake City, FL.

In February, **Peter A. Sulyok** (B, '81M) accepted a call to be associate director of policy development and interpretation for the PCUSA's Committee on Social Witness Policy in Louisville, KY. A Princeton graduate student, Sulyok is also working on his Ph.D. dissertation.

1981

Edwin Gray Hurley (B) was installed as pastor of the Presbyterian Church of Bowling Green, KY, on February 21. The installation service was conducted by one of Hurley's mentors, **Bryant M. Kirkland** ('38B), a former visiting lecturer at Princeton who is currently a Seminary trustee emeritus.

Michael Seely (B) is pastor of the First Presbyterian Church in Cambridge, OH, where he works within a half-block radius of fellow alums **Ronald V. Fleming** ('54B) and **L. Dudley Field III** ('71B, '72M). The



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churches of the three pastors compose Trinity Parish, and they have participated in such joint endeavors as an outdoor worship service on the local courthouse steps.

1982

David C. Campbell (B) writes that he is still pastor of Kirkwood Presbyterian Church in Springfield, VA.

In July 1992, **Barbara K. Sherer** (B) received the Doctor of Education degree from Oklahoma State University. A U.S. Army chaplain with the Sixty-second Medical Group, Sherer served with the Army in Somalia earlier this year.

1983

Mark Cladis (B) writes that a Senior Fulbright Research Grant and a grant from the National Endowment for the Humanities enabled him to spend the 1992-93 aca-

demic year in Paris, where he did research for a book on Jean-Jacques Rousseau. Cladis is assistant professor of religion at Vassar College in Poughkeepsie, NY.

During the reunion gathering in May, the Class of 1983 celebrated its tenth anniversary by presenting the Seminary with a gift of \$18,360. The first \$5,000 of that endowment has already been used to help fund the student-run child care center in Tennent Hall. The remaining money will go toward helping those Seminary students who need financial assistance in paying for spiritual counseling services. The fund-raising campaign was coordinated by **Steven J. Hamilton** (B).

1984

John Groth (B), a chaplain at the Pennington School in New Jersey and a captain

in the U.S. Air Force Reserve, spent five days last January visiting with Air Force personnel and Marines stationed in Mogadishu, Somalia. In a *Trenton Times* article, Groth said the most vivid memory of his trip was of a few dozen Somalis rummaging for food through a smoldering garbage dump. "We're always going to have poor people," he said, "and we need to find ways to help the poor, there's no doubt about that."

David C. Noble (B) was recently named administrator of Heritage Park Nursing Center in Plano, TX.

1985

J. Wesley Brown II (B), a graduate student in clinical psychology at St. John's University on Staten Island, is working in a long-term, inpatient substance abuse treatment program at a psychiatric center in New York City.

1986

Brendan P. Dempsey (B) is now pastor/head of staff at the First Presbyterian Church in Freeport, IL.

Japhet Yawo Ledo (T) was recently elected to a four-year term as moderator of the Evangelical Presbyterian Church of Ghana. Prior to his election, Ledo had been engaged in doctoral studies at the University of Ghana.

1987

Lisa Hansen-Tice (B, '88M) recently became the first member of the Bone Marrow Registry in the Grand Rapids, MI, area to have her marrow "harvested" and donated for use in a transplant operation. Her donation aided a patient suffering from leukemia, whose own marrow had been destroyed by radiation treatments and chemotherapy.

James K. Lankheet (B) is pastor of West Broward Community Church in Sunrise, FL. His wife, **Martha Acosta Lankheet** (E), reports that she became a member of the Reformed Church of America in 1991.

1988

Barbara D. Burrus (B) writes that she continues to pastor Conklin United Methodist Church in South River, NJ. She also chairs her conference's health and welfare committee and is convenor of the AIDS Interfaith Network of New Jersey.

Walter H. Wagner (E) recently published an article, "Femaleness of God: Two Second-Century Answers," in the *Journal of Religious Studies*, and a book, *After the*

ALUMNI/AE AT THE ASSEMBLY

Many Princeton alumni/ae (including seventy-two who were commissioners) served in June at the 205th General Assembly of the Presbyterian Church (USA) in Orlando, FL. They include:

Thomas K. Tewell ('73B), pastor of Memorial Drive Presbyterian Church in Houston, TX, who chaired the Special Committee to Study Theological Institutions and presented the committee's report to the Representative Committee on Theological Education, which was chaired by **Jack W. Baca** ('82B), pastor of Trinity Presbyterian Church in Tucson, AZ.

Barbara A. Chaapel ('73B), director of communications/publications for the Seminary, who served on the News Desk and wrote a story for the General Assembly edition of *The News* on how the new budget will alter mission relationships.

Michael E. Livingston ('74B), campus pastor and director of the chapel at Princeton, who chaired the Special Committee to the Consultation on Church Union and presented that committee's report to the Assembly.

Harland C. Merriam ('75B), pastor of St. Andrews Presbyterian Church in Beaumont, TX, who chaired the Representative Committee on the Nature of the Church and the Practice of Governance.

Christine Rannie Grimbol ('75B), pastor of Sag Harbor Presbyterian Church in Sag Harbor, NY, who chaired the Representative Committee on Peacemaking and International Relations.

Laurie J. Ferguson ('80B), pastor of Palisades Presbyterian Church in Palisades, NY, who chaired the Representative Committee on Social Witness Issues and Policy.

Carol Eichling Lytch ('80B), who was a resource coordinator for the Representative Committee on Catholicity and Interfaith Relations.

Steven T. Yamaguchi ('88B), pastor of Grace Presbyterian Church in Long Beach, CA, who served as committee assistant for the Representative Committee on Faith and Theological Perspectives.

Keith O. Paige ('88B), pastor of Grace Hope Presbyterian Church in Louisville, KY, who served as a resource coordinator for the Representative Committee on Church Polity.

Daniel W. Wessner ('90B) and his wife, Elizabeth Holdeman, who presented an educational event about their experiences as mission diaconal volunteers in Vietnam under the joint sponsorship of Global Missions and the Mennonite Central Committee. (See "Tales from Can Tho," page 5.)

Apostles: Christianity in the Second Century, with Fortress Press. Wagner is associate professor of religion at Muhlenberg College in Allentown, PA.

1989

In December, **James E. Deal** (B) assumed his duties as pastor of the Church of the Redeemer in Weiser, ID, where his family already has established roots: Deal's great-great-grandfather, Willard, pastored the Methodist-Episcopal Church in Weiser from 1903 to 1906.

Stephen P. Fritz (B) is in his fourth year as pastor of the rural Providence Presbyterian Church in Burlington, NJ.

In October 1992, **George Henderson** (B) was inducted into the Pi Lambda Theta National Honor and Professional Association in Education, Beta Chi Chapter, at William Paterson College in Wayne, NJ.

John Philips (B), who lives in Neshanic Station, NJ, writes that he is "currently the social studies coordinator of the Bedminster School, where I also coach football, skiing, and softball." In May 1990 Philips received his M.A. in theology from New Brunswick Theological Seminary.

Amy L. Visco (B) writes that she is in the middle of a three-year term as a pastor

and chaplain in Portici, Italy, and is "already sick of pasta."

1990

Jeffrey M. Brackett (B) recently finished his second year in the Ph.D. program in religious studies at the University of Pittsburgh.

Thomas K. Carr (B) writes that he is finishing up work for a Ph.D. in the philosophy of religion from London University and is teaching TOEFL night classes while living at home in Arlington, VA, with his father, **Thomas Carr, Sr.** ('60B).

Dennis W. Jones (B) is associate pastor of Sardis Presbyterian Church in Charlotte, NC.

Steven B. Olmstead (B) writes that he is the solo pastor on a native American reservation in Metlakatla, AK. "We are into our third year," he writes, "and our



Jim McCloskey ('83B, second from left), who has dedicated his ministry to freeing unjustly imprisoned men and women, received the Seminary's Distinguished Alumnus Award during this year's reunion gathering. He joined past recipients (from left) George Laird Hunt ('43B), Joel H. Mattison ('54B), and Charles A. Hammond ('58B).

church has just [become] self-sufficient!"

1991

Colette Halverson (B) writes that she recently finished an interim assignment in Lombard, IL, and is now seeking a call in the Presbyterian Church (USA). Her husband, **Blake B. Magnuson** ('92B), is in the process of becoming an inquirer in the PCUSA.

Births

Andrew Clay to Cecilia and Dennis K. ('82B) Kitterman, December 11, 1992

Elizabeth Claire to Ginger and Robert David ('82E) Merrill, November 17, 1992

Mary-Emeline to Rhonda and Gerrit Scott ('84B) Dawson, December 21, 1992

Constance Moser to Annette Moser-Wellman ('86B) and James K. Wellman, Jr. ('84B), May 19, 1993

John Edward Tsutomu to Gretchen and Edward Francis ('85B) Ezaki, August 2, 1992

Grace Anna to Ellen and John Edward ('85B) Morgan, May 18, 1992

Gregory Isaac to Marcia K. and B. Keith ('87M) Brewer, February 5, 1993

Graham Felker to Carey Mallory ('90B) and Gerard P. ('89B) Davis, October 19, 1992

Catherine Zahn to Kim and Richard A. ('90B) Phillips, April 17, 1992

Weddings

Jacqueline Minor and Roger L. Dunnavan ('62B), November 28, 1992

Judith Ann Blithe and Murray W. Neumeyer ('63B, '64M), April 25, 1993

Susan Charles Groth and Daniel Ellis Tuft ('80B), November 28, 1992

Debra L. Moody ('81B) and John H. Vaughn, Jr., April 24, 1993

Lynne Howard Allen and Wesley D. Avram ('84B), August 15, 1992

Bernice Ledbetter and Bruce David Ervin ('85B), June 30, 1990

Theresa Blake Kilbride and George N. Zigich ('89B), January 30, 1993

Beth Mae Emerich ('91B) and James A. Sheppard, April 17, 1993

Heather E. Parkinson ('92B) and Kirk L. Webb ('92B), May 15, 1993

In Memoriam:**Charles Wright,
Seminary Trustee Emeritus**

Charles Wright, a former Pennsylvania judge who served on the Seminary's board of trustees for twenty-three years, died May 27, 1993, in Philadelphia. He was seventy-four years old.

A graduate of Temple University Law School in Philadelphia, Wright was admitted to the Pennsylvania bar in 1949 and entered into private practice the following year. He served as the state's deputy attorney general from 1951 to 1953, and in 1965 he was appointed to the County Court of Philadelphia (now known as the Court of Common Pleas). He retired in 1986, though he continued to sit on the Common Pleas court bench as senior judge by assignment until February 1992. This past January he was named a senior judge with the Commonwealth Court of Pennsylvania, where he remained (with his youngest son serving as his law clerk) until April 2.

Wright served on numerous boards and other organizational bodies during his career, including the Pennsylvania Crime Commission, the Luce Scholars Selection Committee of the Henry Luce Foundation, the National Advisory Committee for Juvenile Justice and Delinquency Prevention, and the boards of Temple University and the Presbyterian-University of Pennsylvania Medical Center. A member of the First African Presbyterian Church in Philadelphia, Wright became a Seminary trustee in 1970. He left the board this year and was immediately named a trustee emeritus.

Wright is survived by his wife, Alethia, and two children, Charles and Edward.

Ernest J. Bohn, 1926b

Ernest J. Bohn died September 6, 1992, at the age of ninety-eight. He was living in Elkhart, IN, at the time of his death.

Following his studies at Princeton, Bohn received his Bachelor of Divinity degree in 1926 from Garrett Biblical Institute in Evanston, IL, and shortly afterward was ordained by the Mennonite Church. During his career, Bohn pastored churches in Illinois, Pennsylvania, Indiana, and Ohio. His longest pastorate was at the Grace Mennonite Church in Pandora, OH, where he served from 1946 until his retirement from full-time ministry in 1959. He also served part time for many years as an assistant professor of philosophy at Bluffton College in Bluffton, OH.

Joseph Willard Krecker, 1927B, M

Joseph Willard Krecker died October 29, 1992, at the age of ninety-three. He was living in Campbelltown, PA, at the time of his death.

Krecker was ordained in 1929 by the Central Pennsylvania Conference of the United Evangelical Church, and he spent his entire ministry in Pennsylvania. Following ordination, he pastored churches in Williamsport, York, and Red Lion before moving to Harrisburg in 1947 to edit the official magazine of what had become the Evangelical United Brethren Church. Krecker retired 1967, though he later served as a minister-editor with the United Methodist Church.

Krecker also served on various governing bodies of the Evangelical United Brethren Church. In 1944 he received the honorary Doctor of Divinity degree from his alma mater, Albright College.

He was predeceased by his wife, Grace, in 1986. The couple had two sons, Bruce and Baird, and a daughter, Carol Krecker Mogel.

Albert J. Sanders, 1927B, 1933M

Albert J. Sanders died November 3, 1992, at the age of ninety-two. He was living in Philadelphia, PA, at the time of his death.

Ordained by the Presbytery of Carlisle in 1927, Sanders spent most of his career as a Presbyterian missionary in the Philippines. He served on the islands from 1927 to 1936 and, following an extended furlough, again from 1940 to 1964. This last period was interrupted by the Japanese occupation during World War II; Sanders and his wife, Edna, spent much of the war imprisoned in concentration camps.

During the 1940s and early 1950s Sanders taught at Union Theological Seminary in Manila, and from 1946 to 1954 he served there as president. In 1954 Union conferred on him the honorary Doctor of Divinity degree, the first in the institution's history. Sanders later became secretary of the Department of Christian Education of the United Church of Christ in the Philippines and, upon his return to the United States in 1964, secretary for the Far East with the Commission on Ecumenical Mission and Relations of the Presbyterian Church. Sanders retired in 1967, though he continued to teach Bible classes, do supply preaching, and serve on various presbytery committees.

Predeceased by his wife, Sanders is survived by a son, David.

Llewellyn G. Kemmerle, 1943B

Llewellyn G. Kemmerle died September 14, 1992, at the age of seventy-four. He was living in Athens, OH, at the time of his death.

Ordained by the Presbytery of Muncie in 1943, Kemmerle served churches in Indiana, Pennsylvania, and Ohio during his career. His longest pastorate was at the First Presbyterian Church in Westerville, OH, where he served from 1948 to 1952 and, following a year's chaplaincy in the U.S. Navy, again from 1953 to 1962. In 1970 Kemmerle left a pastorate at the First Presbyterian Church in Athens, OH, and became an adjunct English instructor at Ohio University. He retired in 1987.

Kemmerle is survived by his wife, Alice, and his children, Mark Franklin, Peter Christian, and Anne Elizabeth.

James W. Buyers, 1949B

James W. Buyers died November 17, 1992, at the age of seventy-two. He was living in Moss Beach, CA, at the time of his death.

Ordained by the Presbytery of New Brunswick in 1949, Buyers spent most of his ministry in Brazil, where he and his wife, Norah, served as missionaries for twenty-five years. A former Navy pilot, Buyers for many years flew throughout the Brazilian interior, ministering to the local population and founding several churches. He also directed the

Samuel Graham Institute in Goias, served on the staff of the Evangelical Audio-Visual Center in São Paulo, founded the School of Communications at the Methodist University of São Paulo, taught at numerous Brazilian seminaries, and was a founding member of the Missionary Aviation Fellowship, an organization of Christian pilots.

After the couple's return to the United States in 1975, Buyers served as pastor or interim pastor of several California churches. He and Norah later returned to Brazil for a brief time as volunteers-in-mission.

Buyers is survived by his wife; two sons, Laurence William and Robert Henry; a daughter, Noreen Louisa; two sisters, Charlotte Farr and Jane Buyers Arntz-Vail; and two brothers, Robert and John.

Douglas L. Esse, 1974b

Douglas L. Esse died October 13, 1992, at the age of forty-two. He was living in the Chicago area at the time of his death.

Following his studies at Princeton, Esse spent a year at Hebrew University in Jerusalem before attending the University of Chicago, where he earned a master's degree in Near Eastern languages in 1977 and a Ph.D. in 1982.

An archeologist and an assistant professor with the Oriental Institute of the University of Chicago, Esse conducted research and helped lead digs in Israel during the past sixteen years. He specialized in village life of the Early Bronze Age (between 3000 and 2000 B.C.) and in 1991 wrote a book, *Trade, Subsistence, and Social Change in Early Bronze Age Palestine*. His latest work examined a village in the Jordan Valley that was inhabited between 3100 and 2300 B.C.

Esse is survived by his wife, Ann; two children, Joseph and Allison; his parents, Lavern and Virginia; and two sisters.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/ae have died:

Edward H. Jones, 1927B
Arthur R. Kinsler, 1927B, 1928M
John H. P. Strome, 1933B
W. Davidson McDowell, 1936B
Horace W. Ryburn, 1937B
Lawrence W. Allen, 1938B
Matthew Bailie, 1939G
Charles H. Davis, 1941B
Joseph E. Grottenthaler, 1941B
Harold G. Nydahl, 1941M
Simeon C. Kang, 1953M
Vohnie M. Sundberg, 1957U
Sarah E. Bennett, 1960U
Spencer W. Marsh, Jr., 1961B
Isabell Q. Tinley, 1969e
Roland V. Jones, 1984B

The obituaries of many of these alumni/ae will appear in future issues.

In Memory Of:

The Reverend Frederick J. T. Allsup ('42B) to the Class of 1942 Scholarship Endowment Fund
 Mr. John A. Baumann to the Annual Fund
 Dr. Henry Seymour Brown (1900B) to the Annual Fund
 The Reverend Dr. Alison R. Bryan to the Annual Fund
 Mr. Herbert J. Chamberlain to the Annual Fund
 The Reverend Robert A. Clark ('59B) to the Annual Fund
 The Reverend Alexander T. Coyle ('30B) to the Scholarship Fund
 The Reverend J. Philip Goertz ('27B) to the Annual Fund
 The Reverend Dr. Seward Hiltner to the Speer Library Expansion Fund
 The Reverend Dr. Elmer G. Homrighausen ('24B) to the Alumni/ae Roll Call
 Dr. Norman Victor Hope to the Dr. Norman V. Hope Memorial Scholarship Endowment Fund
 The Reverend Dr. Samuel A. Jackson ('32b) to the Reverend Dr. Samuel A. Jackson Memorial Scholarship Endowment Fund
 The Reverend and Mrs. Charles Wayne Julier ('29b) to the Alumni/ae Roll Call
 Dr. Edward J. Jurji ('42B) to the Alumni/ae Roll Call
 Dr. Harry G. Kuch to the Dr. Harry G. Kuch Youth Ministry Institute Endowment Fund
 Dr. Howard Tillman Kuist to the Alumni/ae Roll Call
 The Reverend Dr. Frederick W. Loetscher (1900B) to the Endowment Fund
 The Reverend Dr. Lefferts A. Loetscher ('28B) to the Endowment Fund
 Mr. Robert C. Morbeck to the Annual Fund
 The Reverend Dr. Thomas S. Mutch to the Presbyterian Church in Morristown-Reverend Dr. Thomas S. Mutch Scholarship Endowment Fund
 The Reverend David A. Neely ('46B) to the Class of 1953 Scholarship Endowment Fund

The Reverend Joyce Leland Ranum ('38G) to the Annual Fund
 Mrs. Genie Lou Roberts to the Harwood and Willa Childs Memorial Scholarship Endowment Fund
 Mrs. Edna S. Smith to the Scholarship Fund
 Miss Isabelle Stouffer to the Speer Library Expansion Fund
 The Reverend Dr. Irving Adams West ('29B) to the Alumni/ae Roll Call
 The Reverend John R. Wilcox ('54B) to the Annual Fund
 The Honorable Charles Wright to the Annual Fund

In Honor Of:

The Reverend Thomas S. Baker ('69B, '93P) to the Speer Library Expansion Fund
 Covenant United Presbyterian Church, Butler, PA, to the Alumni/ae Roll Call
 The Reverend Dr. Edward A. Dowey, Jr. ('43B), to the Reverend Dr. Edward A. Dowey, Jr., Prize in Reformation Studies
 The Reverend Dr. William R. Dupree ('46B) to the Annual Fund
 Forest Hills Church, Cleveland, OH, to the Alumni/ae Roll Call
 The Reverend Dr. Steven J. Hamilton ('83B) to the Alumni/ae Roll Call
 The Reverend Dr. Geddes W. Hanson ('72D) to the Reverend Dr. Geddes W. Hanson Black Resource Cultural Center
 The Reverend Samuel J. Lindamood, Jr. ('55B), to the Scholarship Fund
 The Reverend Anne Marie Meyerhoffer ('88B) to the Scholarship Fund

In Appreciation Of:

The Reverend Dr. Charles J. Dougherty ('54B) to the Scholarship Fund
 Princeton Theological Seminary to the Scholarship Fund
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Alumni/ae News

 PRINCETON THEOLOGICAL SEMINARY 

Vol. XXXI, No.

Fall 1993



Portrait
of a
President
*Reflections on
a Decade
of Leadership*



Above: Portrait of members of the Class of 1954, taken in their first year at Princeton. Thomas W. Gillespie is standing in the second row, seventh from the right.

On the Cover: President Gillespie in his office. Photo by Krystin Granberg.

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PRINCETON THEOLOGICAL SEMINARY

Alumni/ae News

Vol. XXXI, No. 3

Fall 1993



THOMAS W. GILLESPIE: A DECADE OF LEADERSHIP

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A Matter of Trust/7

A trustee's observations on the stewardship of President Gillespie.

by C. Thomas Hilton

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A Foundation for the Future/10

Many new faculty have been appointed during the past ten years, but the tradition of theological excellence remains the same.

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Dear Alumni/ae:

This issue of the *Alumni/ae News* honors President Gillespie on the tenth anniversary of his inauguration. This has been a most propitious period in the development of the Seminary, thanks largely to his leadership. Mine was the honor and privilege of serving as chair of the Presidential Search Committee that found our new president laboring as a missionary in the California vineyards. There was some difficulty in persuading him that his future lay in the east, but I believe he has not regretted the move, and neither has the board of trustees.

Although theological imperatives usually come in threes, the Office of the President of Princeton Seminary requires talent in at least four disciplines, and Dr. Gillespie has excelled in all of them. Our president must be an administrator, an educator, a preacher/pastor, and a fund-raiser.

As an administrator, Dr. Gillespie has recruited outstanding scholars and teachers to our faculty, thus maintaining the Seminary's academic excellence. He has initiated an Asian-American studies program, broadening our outreach to the most rapidly growing Presbyterian population. He has persuaded the board to make available increased scholarship aid, permitting qualified students to attend the Seminary regardless of financial means. He has shepherded the enlargement of the physical facilities of the Seminary, most notably the construction of Templeton Hall, to provide much-needed classroom and office space.



We lay members of the board of trustees can only marvel at the erudition that, as an educator, Dr. Gillespie demonstrates each time he speaks or writes. Despite his many commitments, he has managed to find the time to write a scholarly book, *The First Theologians: A Study in Early Christian Prophecy*.

As a preacher/pastor, Dr. Gillespie has counseled with students, faculty, administrators, and trustees alike, helping us to resolve problems we confront in our work and in our personal lives. His skill as a preacher of the Word is evident whenever he ascends to the pulpit, and his personal faith is an inspiration to all of us.

Finally, Dr. Gillespie has excelled in the necessary task of raising funds for the continued support of the Seminary. Asking others for money is not universally viewed as the most enjoyable of pastimes, but Dr. Gillespie knows he has a wonderful product to promote, which provides him with infectious enthusiasm that all but guarantees success. Because of new gifts that have been received and committed through his efforts, the Seminary can afford to provide the benefits referred to above without depletion of our endowment funds.

Princeton Seminary has been fortunate to have had Tom Gillespie at its helm for the past ten years, and we look forward to his continued leadership.

Faithfully yours,

Johannes R. Krahmer
Chair, Board of Trustees

Patriarch of Ethiopian Orthodox Church Comes "Home" to Princeton during U.S. Visit

On Monday, October 11, His Holiness Abuna Paulos, the patriarch of the Ethiopian Orthodox Church and spiritual leader of the world's forty million Ethiopian Orthodox Christians, spoke at Princeton Seminary as part of a two-week visit to the United States. The visit was coordinated by the National Council of the Churches of Christ and took him to New York City, Baltimore, Washington, DC, and Atlanta, where he met with former president Jimmy Carter.

The patriarch had insisted that planners of his trip include Princeton in the itinerary because, as he told the one hundred students and faculty gathered to hear him give a lunchtime address, "Princeton is my home." Abuna Paulos received

both his Th.M. and his Ph.D. degrees from the Seminary, which was his home in exile for over a decade during the years of the Marxist regime in his country.

The homecoming was a sweet one for the patriarch and his many student and faculty friends. Alumni/ae who had been his classmates greeted him with warm smiles and reminiscences of conversations in the dining hall and the library, while the seven Ethiopian archbishops traveling in his entourage sat by amazed and touched by the affection between their patriarch and his American friends.

Elsie Armstrong Olsen ('85 M.R.E., '91 M.Div.), a former classmate and now associate pastor of Nassau Presbyterian Church in Princeton, remembered the patriarch for his openness and his spirituality. "He always knew someday he would go back to Ethiopia," she said. "While he was in Princeton he never stopped caring about his people. He always carried them in his heart. He was still their pastor."

Abuna Paulos told his audience of the poverty and hunger Ethiopians are facing

today, of their need for the prayers and the financial support of Christians in the West. He encouraged seminarians to come to Ethiopia after they graduate to work as mission volunteers with Ethiopian Christians. "We need your knowledge, your help, your skill with computers, your partnership in the ministry of Jesus Christ," he told students. "Now is the time for a recommitment to the ecumenical witness of the whole church."



"Now the man without a church has thirty thousand churches": His Holiness Abuna Paulos in Princeton.

photo by Kristin Granberg

At a luncheon following the patriarch's address, faculty members Kathleen McVey and Karlfried Froehlich, both of whom had advised his Ph.D. work, greeted their former student and presented him with books in their fields. (McVey is the Joseph Ross Stevenson Professor of Church History, Froehlich is the Benjamin B. Warfield Professor of Ecclesiastical History Emeritus.)

The evening before the patriarch

traveled to Princeton, alumna Dolores Bedford Clarke ('90 M.Div.), a founder of Princeton Theological Seminary New York City Friends, organized a dinner for him in New York. "I wanted to honor my dear friend, and to give the graduates in New York City the opportunity to greet him. The patriarch was a founding member of New York City Friends [an informal group that brings Seminary alumni/ae in the New York area together monthly for dinner and conversation] and I know our fellowship was important to him when he was living in New York and ministering to the Ethiopian congregation here."

As he left his afternoon with the Seminary community, the patriarch reflected on how much his life had changed. "I have been in prison, I have been in exile, I have been a man without a church," he said. "Now the man without a church has thirty thousand churches, the man without a congregation has thirty-eight million people. Once Princeton was my only monastery; now I am the spiritual leader of nine hundred monasteries, some dating back to the fifth century." He drew a les-

son for the students: "We don't know what will happen in our lives. We don't know what God will do with our lives. But we have all been called to do something. We just have to patiently wait. Believe me, I know. Who could ever have imagined that I would be coming back to Princeton in this position?"

President Gillespie Awarded Prestigious Legion of Honor Medal on Veterans Day

President Thomas Gillespie — who has said he first felt God "leaning" on his life as a young Marine shortly after World War II — received the prestigious Legion of Honor medal from the Chapel of Four Chaplains on Veterans Day, during a Seminary luncheon for military chaplains.

The award was presented by the Reverend Charles E. McMillan, director of the Presbyterian Council for Chaplains and Military Personnel, who cited the president as a "person who has the highest standards in relation to his nation, his God, and his fellow human beings."

"I am quite moved," the president responded, adding that his time in the military had been "a big turning point in his life." A former Marine who had signed up just after graduating from high school, Gillespie has long acknowledged just how much his military experience affected his decision to enter the ministry. "Being thrown in with a peer group widely representative of society," he once said, "made me appreciate for the first time, in a personal way, the significance of my own faith. That led to some penetrating questions. If it made the difference for me, could it make it for others and what was I going to do about it."

At the luncheon, Gillespie recounted how he "appreciated deeply the ministry of the chaplains' corps" during his days as a Marine, an appreciation that still holds true today.

The Legion of Honor medal is given in memory of four army chaplains who sacrificed their lives on February 3, 1943, when a German submarine torpedoed and sank their Army troop transport ship, the *Dorchester*, off the coast of Greenland. According to McMillan, ship survivors reported that the chaplains — who represented the Jewish, Catholic, and Protestant faiths — gave their own life jackets to four soldiers who had none, thus sealing their own fate.

In 1951 President Harry Truman dedicated the Chapel of Four Chaplains in

honor of their heroic sacrifice. Since then, Legion of Honor awards have been given to several presidents, members of Congress, foreign heads of state, and other luminaries, as well as citizens from all walks of life who reflect "selfless service to community, nation, or humanity without regard to race, religion, or creed." In addition to Gillespie ('54 M.Div.), three other alums — W. Wyeth Willard ('31 M.Div.), Bryant Kirkland ('38 M.Div.), and S. David Chambers ('45 M.Div.) — have received the award, as has trustee William P. Thompson.

Survey Update: Most Alumni/ae Agree, They'd Rather Be from Princeton

To paraphrase the famous song, many alumni/ae have left their hearts at Princeton Seminary, judging from the questionnaire sent to graduates in April. According to a report delivered at the October Alumni/ae Association Executive Council meeting, respondents wrote "with passion and ardor" about the Seminary's strengths and weaknesses, identifying themselves with their *alma mater* as if it were part of their family heritage.

"Alumni/ae care about the Seminary," says Barbara Renton ('86 M.Div.), who along with Clarence "Bo" Scarborough ('71 M.Div.) and Arthur Sultz ('53 M.Div.) reviewed six hundred of the thirty-four hundred responses. "They want it to be a place of academic excellence and spiritual nourishment, a place that offers solid professional grounding and theological breadth and depth, and is a seedbed for personal faith development and collegial relationships."

The survey asked alumni/ae to evaluate the Seminary and its services, as well as to provide statistics about themselves and their ministries. According to the three council members, many graduates agreed on the Seminary's strengths — "excellent leadership," "strong faculty," and "ecumenical student body" popped up repeatedly. The concerns, however, were as varied as the respondents. The Seminary is now reviewing the narrative comments and statistics compiled from the survey, and full results will appear in a future issue of the *Alumni/ae News*.

PCUSA Moderator Discusses Mission and the Changing Church during Seminary Visit

The Reverend David L. Dobler, moderator of the 205th General Assembly of the Pres-

byterian Church (USA), visited Princeton Seminary on December 6 to preach in the morning chapel service and address students and faculty.

Elected by the General Assembly last June, Dobler is pastor of the Jewel Lake Parish in Anchorage, Alaska. In June he told the commissioners who elected him that the purpose of the church is mission, and he echoed that message at Princeton. "I wish that every minister and layperson in the church, even every faculty member at our seminaries, would be asked to do a year of mission abroad in the name of Jesus Christ sometime during his or her professional career," Dobler said. He spoke enthusiastically about his October trip to Africa, where he visited Kenya, the Sudan, and South Africa, and about the denomination's commitment to a Year with Africa in 1994-95.

"During the Year with Africa," Dobler explained, "congregations in the United States will be linked with sister congregations in Africa. We hope people from these churches will visit each other and meet face to face." He believes the Presbyterian Church (USA) will learn through

this how to interpret the mission of Christ today. "The days of Albert Schweitzer are over," he said. "Today our African brothers and sisters need help training leadership for their churches; they do not need people to help preach the gospel. They can also give us in America help with issues that face us, like evangelism, dealing with new Christians in our congregations, and even the decline of the church."

Dobler said the African churches are struggling with the issue of growth, as is the PCUSA. However, in Africa, the church is growing rapidly, and in the United States, Dobler believes the Presbyterian Church is "pretty close to committed to a politics of decline. Racism and enculturation are issues for both churches, but in Africa the church is still vibrant. We can learn a lot from them."

In his sermon, Dobler explicated the prophecy of Amos to the religious author-

ities of his day. He described the "archetypal conflict between the rustic prophet and the elite temple staff in Bethel," in which priests served at the pleasure of the king and supported a religion of political convenience and convention. He likened Amos's judgment against Jeroboam's priests to God's judgment of the church today when it "falls in love with idols for the sake of being relevant to the culture."

"We in the church preach as if this is a Christian culture that reflects Christian values," Dobler said. "But that is a lie. Our culture continuously degrades people — all kinds of people — for profit and convenience."

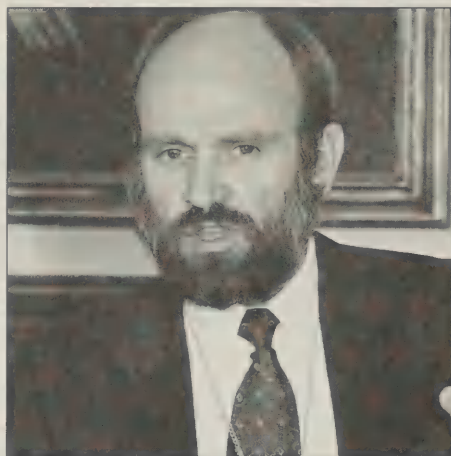
Dobler said that seminaries have the responsibility to train people to think about the world as it is changing. "Pastors

must be fluent in the language of change," he explained. "Economic change, cultural diversity, language itself — these are enormous dislocations, and ministers must be prepared to help people understand them."

Seminaries also have a role in the personnel and placement issues of the church, according to Dobler. "The career ladder in the

ministry has broken down," he explained. "Churches are smaller; many cannot afford full-time pastors. We don't honor lay preachers, although we have a growing number of them. As we look at career patterns and expectations for clergy, seminaries must help us answer the question: What kind of pastoral ministry can we endorse?"

Asked whether he thought the issue of the ordination of gays and lesbians would split the Presbyterian Church, Dobler said that he was more concerned about the split between churches with money and churches without it. "There is a widening gap between suburban white churches that can do mission and still be self-sustaining and small rural or inner-city churches that can't afford their own minister or building," he said. "Money and power have the potential to be more divisive in the church than sex."



"Pastors must be fluent in the language of change," David L. Dobler said during his December 6 visit.

photo by Kyrstin Granberg

A Decade of Leadership

On March 28, 1984, Thomas W. Gillespie was inaugurated as Princeton's fifth president. In his inaugural address, titled "The Seminary as Servant," the new president declared that Christian leaders should lead as Christ did — by serving. He articulated his vision succinctly: "My plea is for an institution which knows how to serve students so effectively that they are enabled to serve the church that is called by God to serve the world redemptively."

Since then, much has changed in the world, in the church, and on campus. As the president has noted, the majority of faculty, administrators, and trustees have been appointed in the past decade, and the student body is now more diverse than ever. Yet the past ten years have also shown remarkable stability at Princeton: through all the changes, the tradition of theological excellence still holds. And President Gillespie still leads by serving the entire Princeton community, as well as the church at large, as the standard-bearer of the Seminary's enduring tradition as a world-class institution.

In this special issue of the *Alumni/ae News*, we pay tribute to President Gillespie's decade of leadership. The articles on the following pages focus on Gillespie the administrator, Gillespie the churchman, Gillespie the pastoral president. His relationships with both alumni/ae and trustees are observed by those who would know best, his choice of faculty appointments is reviewed, and the president himself discusses his vision of Princeton ten years after his inaugural address.

In many ways, these past ten years can be viewed as stepping stones toward the future: Where is Princeton headed as a new century approaches? The president himself perhaps puts it best: "Our mission is to continue to prepare the best preacher-pastors, and the best teachers of the next generations of preachers we possibly can." And the tradition continues.

THE PASTORAL PRESIDENT

By John T. Galloway, Jr.

Having served on the Alumni/ae Association Executive Committee (AAEC) under both the McCord and the Gillespie administrations, I observe that excellence in leadership can occur through different styles. We used to meet adjacent to the president's office; now we meet in Templeton Hall. We are no longer at the foot of the throne. The change in location symbolizes the change in style.

For example, James I. McCord presided during the turbulent sixties and seventies, when God was declared dead, the local church and preaching were called irrelevant, and Vietnam rocked every campus in America. Strong centralized leadership served well.

Dr. Gillespie's tenure has been during an equally if not more challenging time. How does an institution affirm and celebrate diversity while preserving a common identity? Dr. Gillespie encourages our initiative and interacts with it. He has done a masterful job of empowering colleagues such as Dean Foose [director of alumni/ae affairs and senior placement] and Fred Cassell [vice-president for seminary relations] to represent him in working with the AAEC. While we once sat with Dr. McCord and gave our nod to his agenda, we now sit with Dean and occasionally with Fred to create what we believe is the right agenda for alumni/ae.

A few years ago the AAEC met after supper to brainstorm. In the course of our conversation, someone suggested the Seminary should occasionally invite an

alumnus/a back to campus to work with students and share his or her experience, offering inspiration and guidance. What about the experience of a clergy couple, a person who came to ministry after years in business, a pastor in an unusual call, or somebody just out there doing it well? Dr. Gillespie heard our idea. He had questions. He made the idea part of campus life, inviting Earl Palmer, Louise Upchurch Lawson, and James Logan to be the first three alums in residence.

Dr. Gillespie has consistently expressed concern that the Seminary maintain a close, caring relationship with alumni/ae. For this reason he worked with the AAEC early in his administration to establish

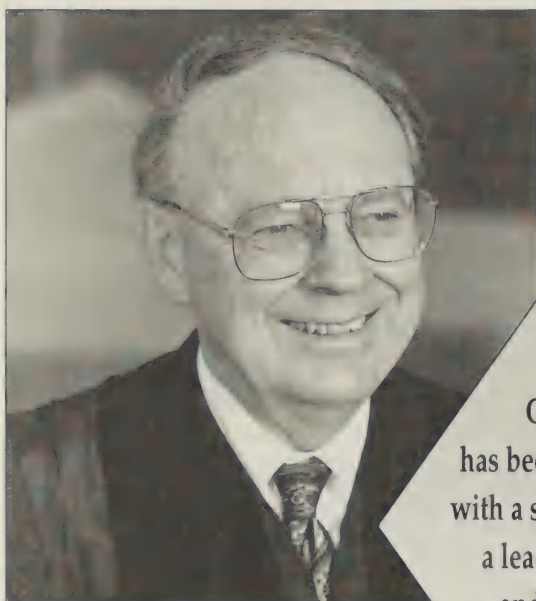


photo by Krystin Granberg

Tom Gillespie has been a president with a scholar's mind, a leader's vision, and a pastor's heart.

regions that would elect representatives from their areas. This not only opened up the process, increasing alumni/ae participation, but also enabled AAEC members to initiate direct correspondence with all alums in their regions. This has led to very helpful and encouraging feedback, especially from graduates who for various reasons had felt cut off from Princeton.

A few years ago President Gillespie worked with Dean Foose to draft a letter with a questionnaire to all women who had attended the Seminary. They wanted to listen and learn from the experience of women in ministry. An overwhelming number of women responded, giving the council specific insight into what a growing part of our constituency faces. And

just a year ago, with Dr. Gillespie's full blessing and guidance, a detailed questionnaire was sent to all alumni/ae. The response exceeded all estimates.

When the Alumni/ae Association Executive Committee meets, President Gillespie visits to offer an update. He reviews the status of faculty appointments, and it is not uncommon for him to offer an exciting summary of a symposium he has just attended, to list the latest books he has read, to let us in on the most current campus hot topic. And he listens. He hears a committee member express concern that gatherings in her area need to be better located for easier travel. He listens as we lobby for certain offerings in continuing education or for child care, or as we evaluate off-campus seminars. He hears our nominees for distinguished alumni/ae. Tom Gillespie is a listener. His style has encouraged our input. At a time when institutional loyalty in this country is slipping, Princeton Seminary's alumni/ae are feeling themselves taken seriously.

If Jim McCord was our bishop, Tom Gillespie has been our pastor. I write this just after I have returned from a luncheon attended by, among others, a fellow Princeton alumnus. He was reflecting on the fears and trepidation of recently assuming an important administrative position on the campus where he serves. He remarked how much cheer he got when on his first day on the job a note came in the mail from President Gillespie. It said something like this: "You are now in the enviable position of sooner or later alienating every one of your colleagues." A light touch that showed empathy and provided a pep talk for the inevitable valleys of life.

Some of Dr. Gillespie's greatest contributions to the alumni/ae have been intangible. They involve the tone of the place, the feeling of being welcomed home when we return, the family reunion ambiance of the alumni/ae dinner. Those are the kinds of qualities that keep Princeton precious to us. They are the fruit of having a president with not only a scholar's mind and a leader's vision, but also a pastor's heart. ■

John T. Galloway, Jr. ('66 M.Div.), recently retired as president of the AAEC. He is pastor of Wayne Presbyterian Church in Wayne, PA.

A MATTER OF TRUST

By C. Thomas Hilton

I count it a privilege to have been on the Princeton campus during the last year of John A. Mackay's presidency and the first two of James I. McCord's. Twenty-three years after graduation, I was asked to join the board of trustees. My first board meeting was also the first meeting for the then new president, Thomas W. Gillespie.

To have personally known three of the five presidents of our beloved Seminary has been a rewarding experience, exceeded only by my year-long visiting scholar residency on the campus in 1992. It was a broadening experience to return to the campus after thirty-two years and blend in with the academic and social landscape. This experience, as well as my ten years as a trustee, has led me to some observations about the stewardship of President Gillespie:

1. God has uniquely prepared him academically and apostolically for this presidency. Academically, he came with a Ph.D. in New Testament studies from Claremont Graduate School and years of part-time teaching in other theological institutions. (He was an adjunct professor at San Francisco Theological Seminary, Fuller Theological Seminary, and New College Berkeley.) Apostolically, he came prepared with twenty-nine years of ministry as a local pastor. What a marvelous

combination for presidential leadership in a seminary committed to educating leaders for the local congregation.

2. He has created an environment where faculty and students alike can express their opinions, feel comfortable doing it, and know they will be heard. They don't always agree with the president — if that were to happen, it would mean one of them wasn't thinking — but they trust him. On a vibrant, thinking, growing, creative campus like Princeton, the highest compliment one can offer is not necessarily to agree with a person, but to consider seriously what he or she says or stands for. Our president is given careful consideration, and he is highly respect-



He has
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ed by students, faculty, administrators, and trustees.

3. President Gillespie is committed to enhancing the role of our seminary as a servant of the church. He believes this seminary *must* have a strong relationship to both the Presbyterian Church (USA) and the ecumenical church as the Body of Christ, and his leadership roles have included chairing the PCUSA's former Committee on Theological Education, serving on the church's Special Committee on the Consultation on Church Union, and advocating for the one-percent plan, in which local churches give one percent of their operating budget toward theological education.

4. While the president has rejected the radical theological inclusiveness of a non-Reformed seminary, his leadership on

campus has brought a greater diversity to the student body, faculty, and administration. For example, when I graduated in 1960 there were only two women in my class, and Freda Gardner stood out as the only woman faculty member. Today more than a third of the students are women, as are a quarter of the permanent full-time faculty. President Gillespie has intentionally striven for diversity in age, gender, race, and nationality on campus, a commitment exemplified by his establishment of the John A. Mackay Chair in World Christianity and the Program in Asian-American Theology and Ministry. A seminary with a world view and world scholars should do no less.

5. As a trustee, I have appreciated his encouragement that we board members attend the meetings of as many committees as possible, as well as those to which we have been assigned. We are expected to have an interest in every aspect of the Seminary and to participate totally in the decision-making process. Such an open attitude encourages trustee ownership.

6. There are very real expressions of agape love among board members. I think the president believes that part of his ministry is to offer leadership and pastoral care to the trustees and their families. In response, we trustees feel we are a family that God has called together to faithfully serve the president through our various responsibilities. When one is ill, or hurt, or in pain, we all are concerned and in prayer for that one. It is an experience I have not felt on any other church board.

In the president's first address to the trustees, he told of a search committee that asked a candidate to be its new president. The candidate responded, "Why me?" and the chair of the committee said they had had two choices. "We could have selected someone whom everyone knew, and then we would have had to answer the question, 'Why him?' Or we could have asked someone whom no one knew, and then deal with the question, 'Who's he?' We honestly felt it was easier to answer 'Who's he?' than 'Why him?'"

President Gillespie has more than adequately answered both questions. ■

C. Thomas Hilton ('60 M.Div.) is a trustee of the Seminary.

Fall 1983:

The Program for Asian-American Theology and Ministry launched.

March 28, 1984:

Thomas W. Gillespie is inaugurated as Princeton's fifth president.

Spring 1984:

William H. Felmeth Chair in Pastoral Theology is established.

May 1984:

President Gillespie receives honorary doctorate from Grove City College.

February 1985:

Campaign begun to establish two new endowed faculty chairs in honor of former presidents John Mackay and James McCord.

April 1985:

President Gillespie receives Distinguished Alumnus Award from Claremont Graduate School.

Spring 1985:

Two new faculty chairs established: Hazel Thompson McCord Chair in Historical Theology and Elmer G. Homrighausen Chair in Christian Social Ethics.

Spring 1986:

Alumni/ae Association Executive Council is reorganized into twelve regions to provide

Spring 1987:

Seminary offers its first computer-related course, "The Bible and the Computer."

The Presidency of Thomas W. Gillespie: 1983 to 1993 (and Beyond...)

for a regionally elected body whose primary goal is the development of alumni/ae chapters nationally and worldwide.

January 1986:

President Gillespie named Alumnus of the Year by Pepperdine University.

Winter 1986:

AAEC changes Alumni Day to a three-day event and renames it the Alumni/ae Reunion Gathering.

Summer 1986:

Renovation of Stuart Hall interior begins; is completed in the spring of 1987.

Spring 1987:

An \$18 million project is begun to fund various projects, including the renovation of Stuart Hall, alterations to Hodge Hall, and the construction of a new "multi-purpose"

building (Templeton Hall). Campaign produces over \$22.4 million in total gifts.

Summer 1987:

Ground is broken for Templeton Hall.

Fall 1987:

Seminary begins to celebrate its 175th anniversary, with various events scheduled for throughout the 1987-88 academic year.

July 1988:

President Gillespie named to Advisory Council of Presidents of the Association of Governing Boards.

November 1988:

President Gillespie receives honorary doctorate from the

Templeton Hall, with new speech studios and a media center, opened in March 1989.



Theological Academy of the Debrecen Reformed College in Hungary.

Spring 1989:

Kyung Chik Han Chair in Systematic Theology, believed to be the first chair given to an American seminary in honor of an Asian Christian, is endowed.

March 1989:

Templeton Hall opens its doors; the facility includes new speech studios and a media center.

October 1990:

Alumni/ae-in-Residence Program is established.

Albright Eisenberger Chair in Old Testament Literature and Exegesis; James Hastings Nichols Chair in Modern European Church History.

October 1991:

"Carols of Many Nations," the first commercial video produced by the Seminary, is released.

Fall 1992:

New requirements are established in M.Div. program: semester hours increase from seventy-eight to ninety hours, field education receives academic credit, and a new "One Ministry, Many Forms" course is required of all entering students.

Summer 1993:

Brown Hall is renovated.



photo by Kristin Granberg

A string quartet helped to celebrate the opening of the renovated main dining room in the Mackay Campus Center.

June-July 1991:

Institute of Theology celebrates its fiftieth anniversary.

September 1991:

John A. Mackay Chair in World Christianity and James I. McCord Chair in Theology and Science are inaugurated.

September 1991:

President Gillespie begins a two-year term as chair of the former Committee on Theological Education of the PC(USA).

October 1991:

Three new chairs are established by the board of trustees: Joseph Ross Stevenson Chair in Church History; William

November 1991:

President Gillespie becomes chair of the Center of Theological Inquiry.

Summer 1992:

Mackay Campus Center undergoes its first major renovation in forty

years; new features include an expanded serving area and balcony seating.

June 1992:

Ground is broken for new Henry Luce III Library; the facility will house rare book and archival collections and offer new reading and research facilities and increased stack space.



A tradition returns: the Seminary Touring Choir.

photo by The Leigh Photographic Group

Fall 1993:

The Seminary Touring Choir is reestablished.

Spring 1994:

William B. Eerdmans Publishing Company will publish President Gillespie's book, *The First Theologians: A Study in Early Christian Prophecy*.

October 1994:

President Gillespie will receive honorary doctorate from Soon Sil University in Seoul, Korea.

Ten years ago, in his first letter to alumni/ae in this magazine, President Gillespie expressed his desire to "unite with the board of trustees, the faculty, the administration, the student body, and the alumni/ae in advancing the tradition of excellence in theological education which belongs to Princeton." Since then he has committed himself to this goal, which is reflected in the new faculty. As the 1993-94 academic year began, more than half of the Seminary's tenured faculty had been appointed during the past ten years. As shown below, each of these professors ably continues the tradition of academic excellence that's so much a part of Princeton, and together they provide a strong foundation for future growth.

James C. Charlesworth

Dr. Charlesworth, the George L. Collord Professor of New Testament Language and Literature, is an ordained Methodist minister who came to Princeton from Duke University in 1985. As editor of the Seminary's Dead Sea Scrolls Project, he has worked on preparing the first, full critical edition of texts and translations of all the non-biblical Dead Sea Scrolls. He is also the author of many books, including *Jesus and the Dead Sea Scrolls* and *Jesus within Judaism*, and his accomplishments include editing the first comprehensive English translation of the Old Testament Pseudepigrapha.

Jane Dempsey Douglass

When she arrived at Princeton in 1985, Dr. Douglass became the first professor to hold the newly established Hazel Thompson McCord Chair in Historical Theology,

A FOUNDATION FOR THE FUTURE

While many new faces have appeared among faculty in the past ten years, the tradition of theological excellence remains the same



Jane Dempsey Douglass is the first woman to join the faculty as a full professor.

as well as the first woman to join the faculty as a full professor. A ruling elder in the Presbyterian Church (USA), she is presi-

dent of the World Alliance of Reformed Churches and a former president of the American Society of Church History. Her books include *Women, Freedom, and Calvin* and *To Confess the Faith Today*.

Richard K. Fenn

A former missionary in India and an ordained Episcopal priest, Dr. Fenn came to Princeton in 1985 as the Maxwell M. Upson Professor of Christianity and Society. Much of his work has dealt with the theory of secularization; his most recent books are *The Secularization of Sin*, an examination of the psychological and social sources of indebtedness in modern societies, and *The Death of Herod*, an analytical introduction to the sociology of religion.

James H. Moorhead

A 1971 Princeton M.Div. graduate and an ordained Presbyterian minister, Dr.

Moorhead returned to his alma mater in 1984 as the Mary McIntosh Bridge Associate Professor of American Church History, and two years later he was named a full professor. He is the author of *American Apocalypse: Yankee Protestants and the Civil War, 1860-1869*, and an associate editor of both *American Presbyterians: The Journal of Presbyterian History* and *American National Biography*.

Peter Paris

Dr. Paris came to Princeton in 1985 as the Elmer G. Homrighausen Professor of Christian Social Ethics. An ordained Baptist minister, he has specialized in studying the ethics, politics, and religions of African-Americans. (He serves as liaison with the Princeton University Afro-American Studies Program.) His many writings include such books as *The Social Teaching of the Black Churches* (a required text at many



photo by Mike Bongart

Peter Paris is the first Elmer G. Hornighausen Professor of Christian Social Ethics.

seminaries) and the recently published *Black Religious Leaders: Conflict in Unity*. In 1991 he was elected president of the Society of Christian Ethics, and last year he was elected vice-president of the American Academy of Religion.

Dennis Olson

Dr. Olson, who came to Princeton in 1987 as assistant professor of Old Testament, has focused his work primarily in the area of the Pentateuch (Genesis to Deuteronomy). His first major work on the subject was *The Death of the Old and the Birth of the New: The Framework of the Book of Numbers and the Pentateuch*, and a forthcoming work is titled *Deuteronomy and the Death of Moses: A Theological Commentary*. Dr. Olson will gain tenure next July, when he becomes an associate professor.

Alan Neely

Since arriving at Princeton in 1988 as the Henry Winters Luce Professor of Ecumenics and Mission, Dr. Neely has continued his explorations into the history of Christianity and missions as well as liberation theology in Latin America. His accomplishments include translating into English Rafael Avila's *Worship and Politics* and Enrique Dussel's *A History of the Church in Latin America*. A member of the American Baptist Convention, Dr. Neely is the editor of *Being Baptist Means Freedom*.

Nancy J. Duff

Dr. Duff joined the Seminary faculty in 1990 as assistant professor of Christian ethics, and in 1992 she was named associate professor of theological ethics. Her courses have focused on such topics as medical ethics, human sexuality, and Jewish-Christian relations, and her writings

include the book *Humanization and the Politics of God: The Koinonia Ethics of Paul Lehmann*. An ordained Presbyterian minister, she has served the church through preaching and leading seminars.

Ulrich W. Mauser

Dr. Mauser, the Helen H. P. Manson Professor of New Testament Literature and Exegesis, came to Princeton in 1990 from Pittsburgh Theological Seminary, where he had served as vice-president for academic affairs, dean of the faculty, and Errett M. Grable Professor of New Testament. An ordained minister in the Presbyterian Church (USA), he is the author of *Christ in the Wilderness* and *The Gospel of Peace: A Scriptural Message for Today's World*, as well as numerous scholarly articles. He also edited *Horizons in Biblical Theology: An International Dialog*.

Richard R. Osmer

Dr. Osmer, an ordained Presbyterian minister, joined the Princeton faculty in the fall of 1990 as associate professor of Christian education, and two years later he was named the Thomas W. Synnott Associate Professor of Christian Education and the

director of the Tennent School of Christian Education. A former president of the Association for Practical Theology, he has written two books, *Teaching for Faith: A Guide for Leaders of Adult Groups* and *A Teachable Spirit: Recovering the Teaching Office in the Church*.

Charles L. Bartow

Dr. Bartow, an alumnus of the Seminary ('63 M.Div.) who taught on its speech faculty for eight years after graduating, returned in 1991 as the Carl and Helen Egner Professor of Speech. An ordained Presbyterian minister with six years in the pastorate, he believes the teaching of speech is essential to ministry, a perspective reflected in his department's new name: Speech Communication in Ministry. He has written two books on preaching — *The Preaching Moment: A Guide to Sermon Delivery* and *Effective Speech Communication in Leading Worship* — and is a past president of the Religious Speech Communication Association.

Bruce L. McCormack

Dr. McCormack received his Ph.D. from Princeton in 1989 and two years later

Emeriti/ae

The following faculty members were named emeriti/ae during President Gillespie's administration:

Richard S. Armstrong, Ralph B. and Helen S. Ashenfelter Professor of Ministry and Evangelism Emeritus (1990)

W. J. Beeners, Carl and Helen Egner Professor of Speech Emeritus (1991)

William Brower, associate professor of speech and communication emeritus (1992)

Virginia Damon, assistant director of speech emerita (1986)

Edward A. Dowey, Jr., Archibald Alexander Professor of the History of Christian Doctrine Emeritus (1988)

Karlfried Froehlich, Benjamin B. Warfield Professor of Ecclesiastical History Emeritus (1992)

Freda Ann Gardner, Thomas W. Synnott Professor of Christian Education Emerita and director of the Summer School emerita (1992)

James Norvell Lapsley, Jr., Carl and Helen Egner Professor of Pastoral Theology Emeritus (1992)

Bruce Manning Metzger, George L. Collord Professor of New Testament Language and Literature Emeritus (1984)

Paul William Meyer, Helen H. P. Manson Professor of New Testament Literature and Exegesis Emeritus (1989)

Samuel Hugh Moffett, Henry Winters Luce Professor of Ecumenics and Mission Emeritus (1986)

Cullen I K Story, associate professor of New Testament emeritus (1985)

Charles C. West, Stephen Colwell Professor of Christian Ethics Emeritus (1991)

Gibson Winter, Maxwell M. Upson Professor of Christianity and Society Emeritus (1984)

was named the Frederick and Margaret L. Weyerhaeuser Associate Professor of Systematic Theology. A member of the Presbyterian Church (USA), he served as a lecturer in Reformed theology at the University of Edinburgh from 1987 to 1991 and was the university's divinity faculty representative on the Church of Scotland's Panel on Doctrine. His book *Wanderer between Two Worlds: The Genesis and Development of Karl Barth's Critically Realistic Dialectical Theory* is scheduled to be published by Oxford University Press.

Jacobus Wentzel van Huyssteen

Dr. van Huyssteen, the first James I. McCord Professor of Theology and Science, arrived at Princeton in 1991 from the University of Port Elizabeth in South Africa, where he had been head of the department of religious studies. A minister in the Dutch Reformed Church, he believes the ultimate context for theology is to be found in contemporary science, particularly the areas of cosmology and the biological sciences. His writings include the book *Theology and the Justification of Faith*, and he has served as a member of the advisory panel of the Chicago Center for Religion and Science.



J. Wentzel van Huyssteen is the first James I. McCord Professor of Theology and Science.

Abigail Rian Evans

A 1968 Seminary M.Div. graduate and an ordained Presbyterian minister, Dr. Evans returned to Princeton in the fall of 1991 as associate professor of practical theology and director of field education. Prior to her return she had served as director of National Capital Presbytery's Health Ministries, an organization she founded in 1984 to develop programs in health promotion and education, and from 1984 to



Abigail Rian Evans oversaw the development of the new "One Ministry, Many Forms" course.

1988 she had also been director of new programs and senior staff associate at the Kennedy Institute of Ethics at Georgetown University. Recently, she oversaw the development of the "One Ministry, Many Forms" course, a prerequisite to field ed.

Elsie Anne McKee

Dr. McKee, who received her Ph.D. from Princeton in 1982, joined the faculty in January 1992 as the Archibald Alexander Associate Professor of the History of Worship. A member of several academic societies, she has written numerous articles and four books — most recently *Diakonia: In the Classical Reformed Tradition and Today* — and has co-edited *Probing the Reformed Tradition: Historical Studies in Honor of Edward A. Dowey, Jr.*

Beverly Roberts Gaventa

Dr. Gaventa, associate professor of New Testament, came to Princeton from Columbia Theological Seminary in July 1992. She is the author of *From Darkness to Light: Aspects of Conversion in the New Testament* and co-editor of *The Conversation Continues: Studies in Paul and John in Honor of J. Louis Martyn*. Dr. Gaventa also serves as associate editor of the *Journal of the American Academy of Religion* and was founding and managing editor of the *Critical Review of Books in Religion*.

John William Stewart

Dr. Stewart came to Princeton in July 1992 as the Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism. His career has included time in both pastoral and academic roles: a former Henry B. Luce Fellow and Lecturer in American Religious History at Yale University Divinity School, Dr. Stewart served from 1974 to 1988 as senior pastor of West-

minster Presbyterian Church in Grand Rapids, MI. He began his career at Hope College in Holland, MI, as assistant professor of history and associate dean of academic affairs.

Paul Edward Rorem

Dr. Rorem, who earned his Ph.D. in church history from Princeton in 1980, became the Seminary's Benjamin B. Warfield Associate Professor of Medieval Church History this fall. An ordained minister of the Evangelical Lutheran Church of America, he formerly served as associate professor of early and medieval church history at the Lutheran School of Theology at Chicago. Dr. Rorem is the author of several books and numerous articles, the associate editor of the *Lutheran Quarterly*, and a member of his denomination's Task Force on the Study of Theological Education.

Max L. Stackhouse

Dr. Stackhouse, an ordained minister in the United Church of Christ, will join the Princeton faculty in January 1994 as the Stephen Colwell Professor of Christian Ethics. He formerly taught at Andover Newton Theological Seminary, where he occupied the Herbert Gezork Chair in Religion and Society, and his numerous publications include *Apologia: Contextualization, Globalization, and Mission in Theological Education* and *Public Theology and Political Economy*. Dr. Stackhouse is also on the board of editors of the *Journal of Religious Ethics*.

■ ■ ■

In addition to those tenured professors listed above, other current faculty members appointed during President Gillespie's administration include Brian Blount, assistant professor of New Testament; James C. Deming, assistant professor of modern European church history; Julie Ann Duncan, assistant professor of Old Testament; Carol Lakey Hess, assistant professor of Christian education; James Kay, assistant professor of homiletics; and Leonora Tubbs Tisdale, assistant professor of preaching and worship. Also, in 1991 former administrator and instructor G. Robert Jacks was appointed to the faculty, with tenure, as associate professor of speech (now speech communication in ministry). All together, sixty-two percent of the Seminary's fifty faculty members have been appointed during the past decade. ■

photo by Mike Bongart

photo by Mike Bongart

Trustees Appointed during President Gillespie's Tenure

Of the Seminary's thirty-eight active trustees, the following have joined the board since President Gillespie took office in September 1983.

1983

John H. Donelik, pension investment consultant, Middletown, NJ

Peter E. B. Erdman, retired vice-president, New Jersey Aluminum Company, Princeton, NJ

The Reverend Dr. C. Thomas Hilton, former interim pastor, Wayne Presbyterian Church, Wayne, PA

1985

The Reverend Dr. Karen T. McClellan, pastor, First Presbyterian Church, Levittown, PA

1986

Eve Sherrerd Bogle, civic, educational, and cultural volunteer, Haverford, PA

David H. Hughes, retired vice-chairman, Hallmark Cards, Inc., Kansas City, MO

Jane G. Irwin, civic and educational volunteer, New York City

David M. Mace, chairman, Pacific Fruit Company, New York City

Thomas J. Rosser, law student, University of Mississippi, University, MS

1987

The Reverend Dr. Clarence B. Ammons, pastor, Wellshire Presbyterian Church, Denver, CO

1988

F. Martin Johnson, president and chief executive officer, JSJ Corporation, Grand Haven, MI

The Reverend Dr. M. Scott McClure, pastor, Independent Presbyterian Church, Birmingham, AL

Jean M. Rech, co-owner, George S. May International Company of Management Consultants, Park Ridge, IL

1989

The Reverend Louise Upchurch Lawson, associate minister, Germantown Presbyterian Church, Germantown, TN

Paul E. (Jay) Wawter, Jr., senior vice-president, Stein, Roe, and Farnham, Inc., New York City

The Reverend Dr. George B. Wirth, pastor, First Presbyterian Church, Atlanta, GA

1990

Warren D. Chinn, senior vice-president, Booz, Allen, and Hamilton, Inc., Tokyo, Japan

1992

The Reverend Dr. Fred R. Anderson, pastor, Madison Avenue Presbyterian Church, New York City

The Honorable Justin M. Johnson, judge, Superior Court of Pennsylvania, Pittsburgh, PA

Thomas R. Johnson, attorney-at-law, Kirkpatrick and Lockhart, Pittsburgh, PA

Dr. Young Pai, interim dean, School of Education, University of Missouri, Kansas City, MO

The Reverend Dr. Thomas K. Tewell, pastor, Memorial Drive Presbyterian Church, Houston, TX

1993

Stewart B. Clifford, division executive and senior vice-president, Citibank, N.A., New York City

The Reverend Curtis A. Jones, pastor, Madison Avenue Presbyterian Church, Baltimore, MD

In Memoriam

Active and emeritus board members who have died during the past ten years:

1983	Henry E. Hird
1985	The Reverend Dr. Eugene Carson Blake
1985	The Reverend Dr. John T. Galloway
1986	Dr. J. Douglass Brown
1986	Dr. John G. Buchanan
1986	Dale W. McMillen, Jr.
1986	The Honorable James M. Tunnell, Jr.
1987	Dr. Weir C. Ketler
1987	John S. Linen
1988	The Reverend Dr. Allan M. Frew
1988	The Reverend Dr. Milton A. Galamison
1988	The Reverend Dr. Clifford G. Pollock
1991	The Reverend Dr. Frederick B. Speakman
1993	Dr. Harry G. Kuch
1993	The Reverend Dr. Irving Adams West
1993	The Honorable Charles Wright

"Where We Have Come From, Where We Are Going..."

PRESIDENT GILLESPIE ON PRINCETON'S PAST, PRESENT, AND FUTURE



photo by Krystin Granberg

By Fred W. Cassell

Author's Note: On graduating from the Seminary in 1954, my classmates and I packed our belongings and headed our separate ways, none of us dreaming of a place for ourselves in the Seminary's future. After twenty-nine years in pastoral ministry, one of those '54 graduates, Tom Gillespie, returned to become the Seminary's fifth president. Within his first month in office, the Alumni/ae News interviewed him about his new role and his vision for the future of the Seminary. A decade later it seemed appropriate to ask him to reflect again on the Seminary as we approach a new century. As one of his classmates, and as someone also now serving the Seminary, I was asked to record his reflections.



photo by Krystin Granberg

◀ President Gillespie and his wife, Barbara, in their living room at Springdale.

and the "public" call of God to the ministry of the church, the former being heard in the privacy of the heart and the latter through the voice of the church. It strikes me as an anomaly that Presbyterians rely on the public call of God to raise up leaders for the eldership and the diaconate, and exclusively upon the secret call to raise up its ministers. The church needs ever better ministerial leadership. Those leaders are there in our congregations. Churches

need to identify those who exhibit the gifts for ministry and to encourage them to consider such a vocation prayerfully.

Q. Although you grew up in California, when it came to attending a seminary you chose Princeton. What drew you to Princeton Seminary as a student?

A. Every pastor (seven in all) of the church in which I was nurtured was a Princeton Seminary graduate. Every candidate for the ministry from our congregation (fifteen in a ten-year period) enrolled at Princeton Seminary. I never knew I had a choice.

Q. Which professors influenced you most during your student days?

A. My interests in seminary were primarily in historical and systematic theology. Professors George Hendry and Paul Lehmann were, accordingly, most influential in my academic development, as was Dr. Otto Piper because of his commitment to the theological interpretation of the New Testament.

Q. In what ways do you see the Presbyterian Church (USA) as changed from the time you began your ministry?

A. There is less theological and missional consensus today than when I entered the ministry in 1954. Then, the center could and did hold. Today, the denomination suffers not from polarization, but from fragmentation.

Q. Do you think that those who are going out into pastoral ministry today are facing a more difficult situation than we faced forty years ago, and if so, how?

A. Yes and no. Yes, in the sense that the culture is no longer as friendly to the Christian faith as it once was. The church in American society today is clearly in a missionary situation. The downside of our changed situation, if that is what it is, also represents an incredible opportunity for ministers and congregations. The times are different, but not for that reason are they "more difficult." I would love to begin ministry all over again at this very moment.

Q. You have pointed to the need for the church to be more proactive in its recruitment of its future ministers. Say a bit more about that.

A. Calvin distinguished between the "secret"

Q. You and Mrs. Gillespie have had the opportunity to travel outside the United States as well as widely within it during the last ten years. What part of that travel has made the greatest impression on you?

A. Our horizons have been expanded indeed as we have visited churches in most of our fifty states, as well as in Europe and Asia. The Presbyterian Church in Korea is exciting because of its dynamic growth and deep commitment. I think we have been most impressed, however, by the churches of Central and Eastern Europe, where the faith has been kept alive over four decades at incredible self-sacrifice. In view of their conditions, we Americans indulge ourselves in disputes that appear to these Christian brothers and sisters as pure luxuries.

Q. You have been very involved in organizations and activities beyond the Seminary campus. What are some of those and why have you added them to an already full calendar?

A. My major commitments beyond the campus are to the General Assembly's former Committee on Theological Education (COTE), which I currently chair, and to the Center of Theological Inquiry (CTI) here in Princeton and the Interdenominational Theological Center (ITC) in Atlanta, where I serve as a member of their respective boards of trustees. COTE coordinates the efforts of our eleven Presbyterian theological schools, the CTI seeks to push back the boundaries of theological research, and the ITC is a strategic African-American institution led by my longtime friend in ministry, Dr. James Costen.

Q. What do you see as the major accomplishments of the past ten years? Of what things are you the proudest?

A. All who serve Princeton Seminary as trustees, faculty, administrators, and contributors

can take satisfaction in a variety of institutional achievements over this past decade. The more visible include the renovation of Stuart Hall and the Mackay Campus Center, plus the erection of Templeton Hall and the Henry Luce III Library (now under construction). Then there is the successful twenty-three million dollar capital fund campaign that made these projects possible. But most important, and to me most gratifying, has been the development of the faculty in a time of remarkable change. God continues to bless Princeton Seminary with a world-class professoriate.

Q. The past decade has seen changes in the Seminary's administration as well as in the faculty and student body. You have reorganized the administrative structure; why and how?

A. The changes have been rather simple — organizing the administration into five departments led by the two deans, the two vice-presidents, and the librarian, who sit on the executive council and report to the president. The committee structure of the board of trustees has been organized to mirror this administrative structure, each department head working with the trustees responsible for his or her area. It works very well.

Q. Does that reorganization indicate something of your style of leadership?

A. If so, it is more a necessity than a virtue. I need to be surrounded by strong administrative leaders who share the vision and implement the programs.

Q. The mission statement of the Seminary has been redrafted during the past decade and is going to be reviewed again in the near future. Succinctly put, what is the mission of the Seminary? Has it changed much over the 182 years of our history as an institution? And do you see it changing drastically in the near future?

A. The mission of the Seminary is to prepare ministerial and educational leadership for the church. This stands in faithful continuity with the vision of the founders in 1812. Thus, the M.Div. and M.A. degree programs are the focus of our institutional purpose. In addition, the Seminary has developed a high-quality and vigorous Ph.D. program in theological studies, a reflection of its concern about

who the future teachers of our future preachers will be. Further, the need for an expanded program of continuing education has become ever more important.

Q. Not infrequently when I talk with people about Princeton Seminary, the subject of the Seminary's endowment comes up. The impression often expressed is that PTS is a wealthy institution. Just how "wealthy" are we?

A. Wealth is a relative concept. Dr. Robert Wood Lynn, former vice-president for religion at the Lilly Endowment, Inc., once said that Princeton Seminary is not wealthy; it is simply the only adequately capitalized theological school in the world. We are sufficiently capitalized to provide sixty percent of our annual budget from the endowment.

Q. Having a sizeable endowment may be a "problem" that many presidents of other institutions would like to have, but is there a downside to that?

A. Yes, there is a downside: people infer that the Seminary has no further financial needs. While our endowment generates sixty percent of our operational costs, the remaining forty percent (or ten million dollars) must be raised annually from other sources. That amount is greater than the total budget of most other seminaries.

Q. What do you think a prospective student ought to be concerned about as he or she looks at a seminary today? If you were a prospective student and talking with Carter Hiestand (director of vocations and admissions), what would you ask? What would you want to know?

A. Students are different and look for different things in a seminary. I urge prospective PTS students to seek a classical theological education, which includes both biblical languages, solid Hebrew and Greek exegesis, serious church history studies, confessional and historical theology, and as much practical theology as possible. The ministry today will take all of that and demand even more.

Q. You have frequently said, "A seminary is not Camp Winona." Talk a little about the Seminary as a place of spiritual development.

A. More precisely, I remind students that PTS is not Camp Winona. Many

The Calvin Warfield Club, 1951-52, one of the four campus eating clubs that operated prior to the opening of the Mackay Campus Center in 1952. Thomas Gillespie is in the sixth row, far left; Fred Cassell is in the bottom row, second from the left.



come to seminary expecting it to be a perpetual mountaintop experience. It is rather a graduate professional school that entails an enormous

amount of intellectual labor. Some see that as a neglect of their spiritual life, but it is not. Biblical anthropology does not allow us to play the heart (as the seat of our emotions and volitions) off against the head (as the locus of the mind). The heart is rather a biblical metaphor for the center of our being, the point at which our thinking, willing, and feeling intersect. That is why the life of the mind is a spiritual discipline. What transpires in a seminary classroom is as much a spiritual experience as is worship and obedience in discipleship.

Q. PTS is different in many ways than it was twenty years ago when Dr. McCord was the president, or forty years ago when you and I were students and Dr. John Mackay was president. In many ways it is a stronger institution today than before. I know you admired and respected both of your immediate predecessors and greatly appreciate what they did during their time of leadership here. They built the foundation on which you build now. What do you see as the major contributions of each of them?

A. That is easy. Dr. Mackay recentered the Seminary in the broad Reformed theological tradition and developed its ecumenical ministry. Dr. McCord continued that emphasis and saved the Seminary from academic trivialization during the late sixties and early seventies. Together, they led PTS to a position of national and international preeminence in theological education.

Q. In an interview for the *Alumni/ae News* in 1983 when you began your presidency you were asked: "Do you foresee the president's role changing, and if so, how?" To which you answered in part: "Every person brings who he or she is to any task. How my being in this office will alter the role of the president is not yet clear to me. Perhaps you should ask me this question a decade from now." It is now a decade later, and so I ask the question again. Has the role of the president changed?

A. No, not really. The president's role is fairly well defined by the board of trustees and by the documents that govern the institution, so it isn't likely to change much in the foreseeable future, either. Of course, presidential style changes with every individual who fills the role, primarily because of differences in personality.

Q. Everyone talks these days of moving into the twenty-

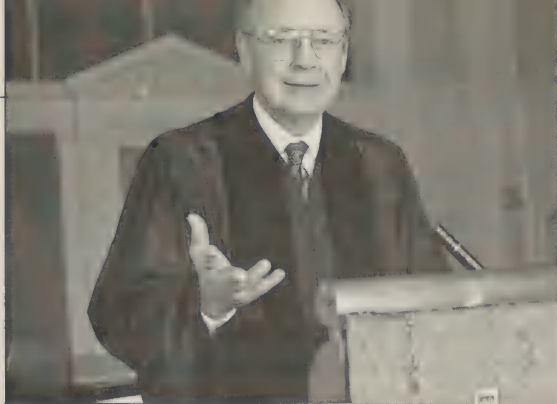


photo by Kyrstin Garberg

first century, which is, of course, a very exciting concept. In what ways do you see Princeton Seminary as being uniquely prepared to meet the challenges and opportunities the next century will bring?

A. Actually, the twenty-first century is already here in embryonic form. When the calendar turns to the year 2000, we will still be facing the challenges of epistemological and ethical relativism, theological and ecclesial fragmentation predicated upon culture, gender, race, and ethnicity, and the recovery of the gospel of Jesus Christ for the present as it is mediated to us by Scripture and appropriated by our theological tradition. I believe the board of trustees has assembled providentially a faculty at Princeton Seminary that will lead the institution faithfully, creatively, and effectively into the twenty-first century.

Q. The ten years of your presidency have been marked by both change and stability. Not unlike many another period, it has been a time of transition. Tell us a little about both the change and the stability of these years.

A. Since September of 1983, sixty-two percent of the faculty, seventy percent of the administration, and sixty-eight percent of the board of trustees are new. And all of these groups are much more diverse today than a decade ago. There are now eleven women and five racial-ethnic faculty members, twelve women and three racial-ethnic administrators, and nine women and four racial-ethnic trustees. We are a much more diverse institution today, in every way, than we have ever been before. We are far from having reached the Promised Land where diversity is concerned, but we know we are headed in the right direction and we are still on the journey.

With all the change during the past ten years, there has also been remarkable stability. Princeton Seminary is an institution with a maturity not unlike that about which the Apostle Paul speaks in the Fourth Chapter of Ephesians. We know ourselves as an institution: who we are, what our mission is, where we have come from, and where we are going. Our task is to reclaim the tradition and to strengthen and advance it; not to chase after fads and theological shadows, but to remain faithful to the substance of the gospel that has been handed down to us. Our mission is to continue to prepare the best preacher-pastors and the best teachers of the next generation of preachers we possibly can. We have a great responsibility, and we intend with all the energy we have and through every resource we possess to be faithful to that mission. ■

◀ *President Gillespie preaching in Miller Chapel.*

Fred W. Cassell is the Seminary's vice-president for seminary relations.

1924

John B. Crowell (B, '27M) reports that "at ninety-three years of age I still get about without a cane and do gardening and carpet bowling." Crowell lives in a retirement home in Portland, OR, where he continues to tell mission stories and read Scripture.

1932

"My ninetieth [birthday] is behind me," **Walter R. Courtenay** (B) writes from Advance, NC, "and I am in training for one hundred! May my classmates be as well!"

1935

Richard M. Hadden (B) and his wife, Frances, recently celebrated their golden jubilee as duo-pianists with a new recording, *Adventures in Music-Making* (Cambria Records). The album includes compositions by Bach, Mozart, Rachmaninoff, and Gershwin, as well as premier recordings of works by the Haddens themselves and other contemporary composers.

1936

Stanley R. Boughton (B) writes that he is serving as interim pastor of Bethel Presbyterian Church in Indiana, PA.

1938

In June, **Bryant M. Kirkland** (B) completed a two-year term as interim preacher at National Presbyterian Church in Washington, DC. He then served briefly as interim at the First Presbyterian Church in San Diego, CA, and is now interim pastor of the First Presbyterian Church in Moorestown, NJ. Kirkland's replacement at National was another Princeton alumnus, **M. Craig Barnes** ('81B).

Rudolph H. Wissler (B) says that, at the age of eighty-one, he continues to serve as Protestant chaplain at Good Samaritan Hospital in Suffern, NY. He is also historian of the Suffern Rotary Club, of which he has been a member since September 1946.

1941

C. Edward Brubaker (B) is interim minister of evangelism at Village Presbyterian Church in Prairie Village, KS.

1942

Harper Collins has published volume one of *A History of Christianity in Asia* by **Samuel H. Moffett** (B), Princeton's Henry Winters Luce Professor of Ecumenics and Mission Emeritus. The book chronicles the history of Asian Christianity from its

beginnings to 1500 A.D. Moffett and his wife, **Eileen** ('55E), live in Princeton.

Edward L. Schalk (B) is in the fifth year of his volunteer ministry as "designated Protestant pastor" at Kennedy Memorial Hospital in Stratford, NJ.

1944

David S. DeRogatis (M) chairs the Christian Education Ministries Committee of Boston Presbytery. He lives in Waban, MA.

Floyd E. Grady (B, '58M) reports that he's "fully alive at seventy-five years developing a hill country model farm" thirty-seven miles north of Porto Alegre in Brazil. The sixty-five-acre farm, he says, will include a retreat and seminar center. Grady, a retired Presbyterian missionary, also tutors seminary students and serves the Presbytery of Rio Grande do Sul as secretary for planning and executive secretary.

Since his retirement in 1984 from the First Presbyterian Church in Bakersfield, CA, **David C. Newquist** (B, '48M) has "been privileged to minister in nine churches as interim pastor." Newquist still lives in Bakersfield, though his interim assignments have taken him to Nevada, Washington State, New Mexico, and back again to California.

J. Robert Watt (B) reports that, having been bitten by the "travel bug" during his days as a navy chaplain, he and his wife, Betty, have escorted groups to England, Ireland, Scotland, Wales, East and West Germany, the former Soviet Union, Austria, Switzerland, Italy, and Alaska — and they're not done yet. This fall the couple planned to visit Greece, Egypt, Rhodes, Cyprus, and Israel. When they're not traveling the globe, Robert and Betty live in Hammonton, NJ.

1945

Douglas W. Gray (B, '52M), a small maple syrup producer in Oneonta, NY, says he did much of his work on snowshoes during this past year of record snowfall. Gray recently ended a term on the Committee on Ministry of Susquehanna Valley Presbytery, but he still serves once a week as chaplain at a local hospital and does occasional supply preaching in small churches.

Earl A. Loomis, Jr. (b), who retired in 1990 as professor of child psychiatry at the Medical College of Georgia, is currently doing research into the moral judgment of children. Loomis also operates a private



ALUMNI/AE MEMORIES

The following memory was contributed by Gleason L. Archer ('45B), professor of Old Testament and Semitics at Trinity Evangelical Divinity School in Deerfield, IL.

In October 1944, Roy Alan Cheesebro, leader of the Warfield Eating Club, invited me as a recent Harvard Ph.D. recipient to give a Latin speech during suppertime. It so happened that someone had recently stolen the clapper from the Alexander Hall bell. I therefore decided to do a parody of Cicero's first Catilinarian oration, only substituting Cheesebro's name for Catiline's.

I accused Cheesebro of contriving the dastardly theft, to the confusion of the whole campus. But now the case would shortly be brought up before the Princeton Senate for summary process! Since this was couched in my best Ciceronian Latin, it was necessary for me to find a conspirator to carry out the farce successfully. I therefore typed an English translation on a slip of paper and gave it to a classmate, George Barford, whom I then publicly appointed as my interpreter.

The speech went very well indeed. After each sentence I would pause, and Barford would sneak a look at the translation slip he was hiding under the table. George did his part so skillfully that it took the audience a little while to find out how he was so good in Latin (which he probably had never studied). As the merriment increased and I came to my eloquent conclusion, Alan stood up a bit embarrassed and remarked, "Well, this was hardly what I expected!" Indeed it wasn't, and that is what made it so much fun.

If you have a Princeton memory to share, please send it to Alumni/ae News, Office of Communications/Publications, P.O. Box 821, Princeton, NJ 08542-0803.

practice specializing in addiction psychiatry. He lives in Augusta, GA.

1946

Harold L. Myers (B) says he continues "to be active as [a] volunteer in a variety of capacities at Broad Street Presbyterian Church . . . in Columbus, Ohio."

1947

Herbert E. Anderson (B) writes that he has been senior pastor of the First Baptist Church in Prineville, OR, for more than a year, "after nine interim pastorates [and] five full-term pastorates in Northwest Baptist churches."

Mary K. Troupe Healey (E) serves as a volunteer director of Christian education at Waynesville Presbyterian Church in Waynesville, NC.

In early 1993, **John H. Sinclair** (B, '53M) taught pastors' workshops in Guatemala as a volunteer with the Global Mission Ministry Unit of the Presbyterian Church (USA). He also has finished a biography of his uncle and aunt, the Reverend and Mrs. A. G. Mill of the Baptist Missionary Society of Zaire. Sinclair lives in Roseville, MN.

Donovan E. Smucker (B) has written *The Origins of Walter Rauschenbusch's Social Ethics*, which will be published next spring by McGill-Queen's University Press in Montreal. Smucker is emeritus professor of social science and peace and conflict studies at Conrad Grebel College, University of Waterloo, Ontario. A dual citizen of the United States and Canada, he now lives in Bluffton, OH.

1948

Edward C. (Ted) Gartrell (B) recently served as interim pastor of Columbia Avenue Presbyterian Church in Sheffield, AL. This was Gartrell's second interim assignment since his retirement in January 1992 as pastor of Central Presbyterian Church in Huntsville, AL.

Melvin L. Schaper (M) recently taught a seven-month Bible training course in Grenada, the West Indies. He is now stationed in Tulsa, OK, where he is "doing home missionary work" reopening Tulsa Holiness Church.

1949

Shirley H. Hamme (E) and her husband recently enjoyed an elder hostel at the Scarritt-Bennett Methodist Center in Nashville, TN. "[We] studied twelve prophets and [the] music and life of Bach,"

she says. "Delightful!"

John F. Healey (B, '56M) works part time with the elderly at the First Presbyterian Church in Waynesville, NC.

Charles S. MacKenzie, Jr. (B, '55D), is an advisor to the president and an adjunct professor of philosophy at the Reformed Theological Seminary in Orlando, FL. He recently served as interim pastor of Eastminster Presbyterian Church in Wichita, KS.

Ernest Norquist (B) reports that he is "writing a small book on the World War II mercy ship *Gripsholm*." He lives in Milwaukee, WI.

Westminster/John Knox Press recently published *Ain't Gonna Study War No More: Biblical Ambiguity and the Abolition of War* by **Albert Curry Winn** (M). The book examines how war has been ambiguously treated in both the Hebrew Bible and Jesus' teaching, and it explores the possibility of a scriptural basis for war's abolishment. Winn is pastor emeritus of North Decatur Presbyterian Church in Decatur, GA, and president emeritus of Louisville Presbyterian Theological Seminary in Kentucky.

1950

Brevard Childs (B) was recently appointed Sterling Professor of Divinity at Yale University. Childs, the former Holmes Professor of Old Testament at Yale Divinity School, has also published a new book, *Biblical Theology of the Old and New Testaments* (Fortress Press).

In addition to serving as a parish associate at the First Presbyterian Church in Burbank, CA, **William A. Grubb** (B, '51M) is a member of San Fernando Presbytery's Committee on Ministry. In March he traveled to Korea to visit the Presbytery of Taegu South. Grubb lives in Duarte, CA.

Ray W. Moody (B) writes that he is pastor emeritus of Woodland Presbyterian Church in Woodland, WA.

Westminster/John Knox Press recently published *God with a Human Face* by **John C. Purdy** (B). The book explores twelve gospel stories, from Jesus' birth through his crucifixion and resurrection, and attempts to show that God's intentions toward humanity can be discerned by looking at Jesus and his actions. Purdy, a freelance writer, lives in Ridgewood, NJ.

1951

David R. Aaronson (B) recently retired as pastor of the First Presbyterian Church of

Sparta, NJ, and was named pastor emeritus. He is now parish associate at Sardis Presbyterian Church in Charlotte, NC, where he serves with two other Princeton alums, Pastor **J. Thomas Kort** ('73B) and Associate Pastor **Dennis W. Jones** ('90B).

Kenneth J. Dale (M), who teaches at Japan Lutheran Theological College in Tokyo and directs the college's counseling center, writes that he has also been teaching in Hong Kong this year.

1952

Elmer J. Davis (B) retired as dean of chaplains at Presbyterian Homes, Inc., and is now supplying pulpits near his home in Pine Grove, PA.

William C. Howell (B) reports he retired for a second time on July 18 when he left his position as interim associate pastor at Valley Presbyterian Church in Scottsdale, AZ. Howell first retired in January 1991 as pastor of University Presbyterian Church in Tempe, AZ, and is now pastor emeritus of that church.

1953

In June, **Richard J. Oman** (B) assumed his duties as acting dean and vice-president for academic affairs at Pittsburgh Theological Seminary.

Cowan C. Thompson (B) writes that former classmate **Jim Urquhart** (B) and Urquhart's wife, Margaret, visited him in Portballintrae, Bushmills, Northern Ireland. Thompson, who retired last spring as pastor of Glengormley Church in Newtownabbey, exchanged pulpits with Urquhart in 1969. He also reports having received a visit from **Jim Egly** ('51B) and Egly's wife, Ione.

KEY TO ABBREVIATIONS

Upper-case letters designate degrees earned at Princeton, as follows:

M.Div.	B
M.R.E.	E
M.A.	E
M.A. (Theol. Studies)	T
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

special undergraduate student U

special graduate student G

When an individual did not receive a degree, a lower-case letter (corresponding to those above) designates the course of study.

1954

On December 31, 1992, **James H. Chesnutt** (B) retired as executive presbyter of Newton Presbytery, and he is now executive presbyter emeritus. Chesnutt lives in Sparta, NJ.

On June 30, **Jay A. Miller** (B) retired after more than twenty years as senior pastor of the First Presbyterian Church in Marion, IA. The church's congregation designated him pastor emeritus.

Robert L. Shirer (B) is a parish associate at Good Samaritan Presbyterian Church in Pinellas Park, FL. He adds on an "ecumenical" note: "Senior Pastor Harold Brockus is a McCormick man; the other associate, Jay Johnson, is Yale!" Shirer lives in the nearby town of Seminole.

On September 30, 1992, **Gayle W. Threlkeld** (B) retired as pastor of the Smyrna First Presbyterian Church in Smyrna, TN. He and his wife are now settled in Nashville — "halfway between our children and grandchildren in Louisville and Birmingham" — and have already enjoyed their first retirement RV trip to the Southwest. (He says they especially enjoyed Tucson.)

1955

Richard Allen Bodey (B), a professor of practical theology at Trinity Evangelical Divinity School in Deerfield, IL, writes that his accomplishments in 1993 include contributing to the *Handbook of Contemporary Preaching* (Broadman Press, 1993), leading a seminar at the Fifth National

Conference on Preaching, and speaking at the commencement of the Evangelical School of Theology in Myerstown, PA. Last year, Bodey was listed in the fifth edition of *Who's Who in Religion* and was appointed to the advisory board of the American Academy of Religion.

Robert J. Gillespie (b) retired on December 31, 1992, as executive presbyter of Redwoods Presbytery. He lives in San Anselmo, CA.

In June, **Richard J. Manning** (B) completed his second year as interim pastor of the First Presbyterian Church in Tuckerton, NJ.

W. Donald Pendell, Jr. (B), has been serving since May as stated supply of Groveport Presbyterian Church in Worthington, OH.

Herbert (B) and Jean (E) Stocker are both retired and living in Bethlehem, PA. Jean retired in June after teaching for twenty years in public elementary schools in Spokane, WA, and Bethlehem, PA; she now plans to pursue work as a consultant in the field of children's literature. Herbert, who retired in 1990, is busy forming a coalition on aging to help meet the needs of older adults in the Lehigh Valley.

1956

In May, **Aladar Komjathy** (M, '62D) was called as pastor of the First Hungarian Reformed Church of Pittsburgh, PA. Komjathy had previously served for twenty-one years as pastor of the Hungarian United Church of Montreal ("The largest Hungarian Reformed church in the British Commonwealth," he says) and as an auxiliary professor at McGill University in Montreal.

1957

Donald S. Bachtell (B, '60M) recently published *Always a Winner: An Experiment in Grace* with Fithian Press. "The book," he writes, "explores the crises of adult life — especially the loss of meaning experienced through divorce, unemployment, and the shattering of personal dreams — and shows how these losses can become triumphs when lifted into the circle of God's grace." Bachtell is head of staff at the First Presbyterian Church in Fullerton, CA.

On May 22, **C. Frederick Mathias** (B) preached the baccalaureate sermon at Hanover College in Madison, IN. That day proved doubly memorable for him, as he was also awarded the honorary Doctor of Divinity degree at commencement.

Mathias is pastor of Northminster Presbyterian Church in Indianapolis.

John W. Sloat (B) serves as part-time interim minister at the First Presbyterian Church in New Castle, PA. Sloat retired last July as pastor of Northminster Presbyterian Church, also in New Castle.

1958

Alan J. Hagenbuch (B) is a supply pastor at the First Presbyterian Church in Chipley, FL, and a professor in the religion department at Gulf Coast Community College in Panama City.

1959

Robert E. Dodson (B, '84M) writes that he and his wife, Rebecca, continue to work at the Seminario Evangelico Presbiteriano in Guatemala under the auspices of the Global Mission Ministry Unit of the Presbyterian Church (USA). "[We] pray for peace in the region, nation, and church," he says.

Barrie Gray (B) has begun a new program with his wife, Ann, called Clergy Exchange International, which has been validated by the Presbytery of the Grand Canyon and will work to motivate exchanges between pastors in Australia, New Zealand, Scotland, England, Canada, and the United States. Gray had previously been pastor of Community Presbyterian Church in Lake Havasu City, AZ, for nineteen years. The couple continue to reside in Arizona.

1961

G. Rogers Carrington (B, '65M) writes that he has been combining psychotherapy with theology for seventeen years, is training four interns, and has expanded his practice to include survivors of incest and cult traumas. He is president of Temenos Counseling and Consulting and lives in Oakland, CA.

1962

Robert B. Stuart (B), pastor of the First Presbyterian Church in Amagansett, NY, writes that one particular focus of his ministry has involved persons with AIDS, and for a number of years he has been on the pastoral support team of the Long Island Association for AIDS Care. Stuart also reports that he recently published *Similar to Fire* (Canio's Editions), a book of poems that relate to spiritual matters.

1963

Brace J. Bateman (B) was recently called to be parish minister at St. Luke's Uniting



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Church in Mt. Waverley, Victoria, Australia. "I would be pleased to offer hospitality to any classmates traveling in Australia," he says.

Frederick "Fritz" Hull (B) writes from Washington State that he has resigned as director of the Chinook Learning Center, which he founded in 1972, and is now director of the Institute for Earth and Spirit, "a new organization committed to . . . the spiritual and theological dimensions of the environmental crisis." Hull, who attended the 1992 Earth Summit in Brazil, also reports that he and his wife, Vivienne, received a grant from the Lilly Endowment to conduct a study and write a book about nontraditional models and the renewal of religious education.

In January, **John R. Powers** (B) was temporarily assigned to Chicago to serve as director of the Federal Emergency Management Agency's Region V.

1964

Samuel James Campbell (B), pastor of Cooke Centenary Presbyterian Church in Belfast, Northern Ireland, has been appointed honorary secretary of the Churches' Council for Health and Healing in Ireland.

John H. McFarlane (B), a pastor with the Britist Union Conference of Seventh-Day Adventists in Edinburgh, Scotland, reports that a "Better Living Centre is under construction in our Edinburgh church to provide simultaneously for the physical, mental, spiritual, and social needs of individuals and families."

1966

John G. Gibbs (D) says he recently retired to a lakeside home in Park Rapids, MN, but intends to remain active in interim ministry.

Charles C. Martin (B, '76P) has completed a two-year term on the Council of the Academy for Lifelong Learning, a school for retirees that is associated with the University of Delaware. Martin and his wife, Anne, live in Wilmington, DE.

1967

Jocelyn Konigsmark (B) writes that she is now running an antiquarian book business. She lives in Wayne, PA.

William L. McClelland (D) recently resigned as moderator of the session at the First Presbyterian Church in Marietta, IL. McClelland is professor emeritus of religion at Muskingum College and principal trombonist of the Southeastern Ohio

Symphony Orchestra. He lives in New Concord, OH.

1968

Marion G. Jenkins (B, '75M) was ordained on March 21 — "A long wait but worth it," she says — and is now doing intentional interim pastoral work. She lives in Crowley, LA.

1969

Carl D. Anderson (B), pastor of the Presbyterian Church of Walnut Creek, CA, recently conducted his sixth tour to the Middle East. In June, he and his wife, Julie, led thirty-five Presbyterians through Syria, Jordan, Israel, and the West Bank. "We not only visited historic sites," he says, "but also met with the people to hear their concerns for peace and pray together."

1970

On June 1, **William L. Bowers** (B) began his duties as senior pastor of Dundee Presbyterian Church in Omaha, NE.

Jackson W. Carroll (D) co-edited *Beyond Establishment: Protestant Identity in a Post-Protestant Age* (Westminster/John Knox Press), a study of the religious and moral visions of mainline denominations. In July he became the Ruth W. and A. Morris Williams, Jr., Professor of Religion and Society and the director of the Ormand Center for Research and Development at the Divinity School of Duke University.

Paulist Press has published a new book by **Neil Shozo Fujita** (D) entitled *Japan's Encounter with Christianity: The Catholic Mission in Pre-Modern Japan*. Fujita lives in New Rochelle, NY.

William H. Gray III (M) was awarded the honorary Doctor of Laws degree by Brown University for the role he has played in the field of education and his support of historically black colleges. Gray, who also delivered the baccalaureate address at Brown's commencement, is president and chief executive officer of the United Negro College Fund. He served in Congress from 1978 to 1991, and his accomplishments during that time included successfully co-sponsoring the Black College Act. Gray remains pastor of the five-thousand-member Bright Hope Baptist Church in Philadelphia. On March 26, he was the guest speaker at the Interdenominational Theological Center's annual Charter Day banquet.

Robert H. Linders (M, '77P) is one of the contributors to *Selected Sermons*, a new

book published by the Episcopal Church (USA). Linders is senior pastor of St. Paul's Lutheran Church in Doylestown, PA.

On May 1, **Wayne W. Mouritzen** (M) was honorably retired by Florida Presbytery of the Evangelical Presbyterian Church. "I had been serving as assistant pastor of the First Presbyterian Church of Homestead," he writes, "when my home and all its contents were destroyed by Hurricane Andrew." Wayne and his wife, Gaye, now live in Sunset, SC.

1971

In April, **John C. Carr** (M) became assistant director of pastoral care at Alberta Hospital Edmonton, a psychiatric treatment center in Alberta, Canada. His new position involves some primary pastoral care of patients and hospital staff, as well the administration of the pastoral education programs. He says he also continues in his self-supporting ministry of pastoral psychotherapy.

Gunnar Farsund (M) says he has moved from his previous position as chaplain of the Gaustad Psychiatric Hospital in Oslo, Norway, and is now in the "world's northernmost university city, Tromsø," engaged in a project for the Diocese of Nord-Hålogaland on group supervision of parish staff and ministers. Last year, Farsund was accredited as a supervisor for parish ministers by the Church of Norway, and in 1991 he received a diploma from the Institute of Group-Analysis in London.

Roderic P. Frohman (B, '83P) spent this summer on sabbatical in Louisville, KY, studying the future of city congregations under the auspices of the Institute for the Study of Protestantism and American Culture at Louisville Presbyterian Theological Seminary. "I received a fellowship to do this and was invited . . . by **Dr. John Mulder** ('70B), president of Louisville Seminary," he says. Frohman is pastor of Grace-Trinity Community Church, a Presbyterian and American Baptist congregation in Minneapolis.

1972

Geddes W. Hanson (D) has resigned as director of the Seminary's Center of Continuing Education to return to full-time teaching on the Princeton faculty as associate professor of practical theology. Hanson is on sabbatical for the 1993-94 academic year and will return to teaching full time in the fall of 1994.

1973

On May 22, **Cornelius Williams** (B) received his Doctor of Ministry degree from United Theological Seminary in Dayton, OH. His dissertation was titled "Ministry to Persons Exposed to Controlled Substances, Focusing on Awareness and Accompanied by an Informational Booklet." Williams is pastor of the Sixth Mount Zion Baptist Church in Pittsburgh.

1974

Westminster/John Knox Press recently published *The New Genesis: Theology and the Genetic Revolution* by **Ronald Cole-Turner** (B). The book explores ways in which Christian theology can provide a framework for considering issues related to genetics. Cole-Turner is associate professor of theology at Memphis Theological Seminary.

Clinton A. McCoy, Jr. (B), was recently elected president of the trustees of the Synod of the Northeast. McCoy is pastor of Western Presbyterian Church in Palmyra, NY.

1975

In February, **Ralph S. Burkley** (B) was called as organizing pastor of New Covenant Presbyterian Church in Middletown, DE.

G. Benhardt Fraumann II (B) recently received his Doctor of Ministry degree from Drew University in Madison, NJ. He is pastor of Community Presbyterian Church in Ringwood, NJ.

On May 23, **Stephen H. Janssen** (B) earned his Doctor of Ministry degree from Columbia Theological Seminary in

Atlanta. His dissertation, "A Ministry of Evangelism to the Church and Community through the Creation of Christian Preschools," was based on his experience of founding a Christian preschool while a pastor in Yardley, PA. Janssen now pastors the First Presbyterian Church in Orange, CA.

Gonzaga University in Spokane, WA, recently promoted **Ronald Large** (B) to associate professor with tenure in its Department of Religious Studies.

Carl Wartenburg (B), former assistant to the president and senior admissions officer at Princeton University, has been appointed director of admissions at Swarthmore College in Pennsylvania. Wartenburg, who served as executive director of the Graduate Inter-Club Council and the Alcohol Congress on Responsible Decisions (ACORD) while at Princeton, has earned a national reputation for his work with students on issues of alcohol abuse.

1976

James W. Hulsey (B, '84P) reports that he is currently serving as moderator of Long Island Presbytery.

In May, **Elisabeth Kathleen Jameson Koenig** (B) was named a full professor with tenure at General Theological Seminary in New York City. She teaches courses in ascetical theology.

Wilfred E. Tabb III (B) recently received his Ph.D. from Washington University. His dissertation examined the Presbyterian clergy of the Middle Colonies during the Great Awakening. Tabb is pastor of Grace Presbyterian Church in Green Bay, WI.

1977

Kenneth R. Bickel (B) received his Doctor of Ministry degree from Lancaster Theological Seminary on May 15. His thesis was titled "Building Bridges — Building Churches: A Strategy for Evangelism in the Mainline Protestant Church." Bickel is senior minister of the First Congregational United Church of Christ in Dubuque, IA.

Jeffrey K. Erb (B) is pastor of the Second Congregational United Church of Christ in Palmer, MA.

John D. Gibbs (B) writes that he "directed a successful fund-raising campaign to renovate the small community hospital in Richland Center, WI. The \$750,000 goal was reached on schedule and the renovation work completed May 1."

1978

Frederick J. Schumacher (P) was recently elected executive director of the American Lutheran Publicity Bureau, an independent organization that publishes *Lutheran Forum* and *Forum Letter*. Schumacher lives in White Plains, NY.

Jeffrey M. Young (B), a chaplain in the U.S. Army, reports that in June he began a three-year term serving members of the military and their families in Hawaii.

1979

Harold Shaw Publishers has published *I Heard It at the Potluck: Hope and Hilarity for People under the Steeple* by **Douglas J. Brouwer** (B, '86M). A look at the lighter side of church life, the book includes humorous comments from children,

quotable quotes, memorable church signs, notable sermons, and real-life experiences in the local church. Brouwer, who has written numerous articles for *Reformed Journal* and other publications, is pastor of the First Presbyterian Church in Wheaton, IL.

1980

In July, **Teresa Derr** (B) began a one-year term as a social work fellow at the Yale Child Study Center. She received her M.S.W. in May from the National Catholic School of Social Service at the Catholic University of America, Washington, DC.

Richard Allen Farmer (B) writes that, after four years as dean of the chapel at Gordon College in Wenham, MA, he is now an "itinerant Bible expositor and concert artist." He and his wife, Rosemary, live in Dallas, TX.

On June 8, **Robert A. Garwig** (B) received his Doctor of Ministry degree from McCormick Theological Seminary in cooperation with the Association of Chicago Theological Schools. From February to August, Garwig served as organizing pastor for Clanton Presbyterian Church, an African-American congregation in Charlotte, NC, that was chartered on June 13 with 140 members. He now pastors Cornelius Presbyterian Church in Cornelius, NC.

Heather Jordan Khan (B) was ordained May 2 and installed as chaplain in the Division of Pastoral Care at the Children's Hospital of the King's Daughters, Norfolk, VA.

Hernando Molina (M) writes that in April he published *If I Were the President of the United States*, a bilingual (English and



photo by Tom Long

Carl Wartenburg ('75B) has been appointed director of admissions at Swarthmore College in Pennsylvania.

Spanish) book dedicated to President Clinton to commemorate his first one hundred days in office. Molina lives in Willingboro, NJ.

1981

In June, **M. Craig Barnes** (B) became pastor of National Presbyterian Church in Washington, DC.

1982

On July 1, **Jana Childers** (B) became associate professor of speech-communication and homiletics (with unlimited tenure) at San Francisco Theological Seminary. Childers, who in June 1992 received her Ph.D. in theology and the arts from the Graduate Theological Union in Berkeley, CA, had been assistant professor at the seminary since 1985. One of her sermons, "One Stone upon Another," appeared in the anthology *Blessed Is She: Sermons by Women* (Harper & Row, 1990).

1983

On April 1, **Thomas W. Blair** (B) began his duties as associate pastor of Davidson College Presbyterian Church in Davidson, NC.

1984

On June 12, **Paul E. Grabill** (M) received his Doctor of Ministry degree from Fuller Theological Seminary. He is senior pastor of the State College Assembly of God in State College, PA.

Robert W. Gustafson (P), a lecturer in sociology at the University of Maine, writes that he is teaching on the university's statewide interactive television system. Gustafson is also an adjunct professor in pastoral studies at Bangor Theological Seminary and a consultant for the Hospice of Waldo County and the Hospice of Eastern Maine.

On March 1, **Robert Scott Sheldon** (B) began his duties as executive presbyter of Cayuga-Syracuse Presbytery. He writes that classmate **Ken Hockenberry** (B), pastor of Onondaga Hill Presbyterian Church in New York State, moderated the presbytery meeting that acted to call him.

1985

Bruce D. Ervin (B) is assistant director for ministry development at Fuller Theological Seminary in Pasadena, CA. Ervin, who in 1991 received his M.A. in marital and family therapy from Fuller's School of Psychology, is currently working toward a California license as a marriage, family,

and child counselor.

The March blizzard that blanketed much of the eastern United States also stranded thousands of travelers, many of whom found themselves suddenly without the necessities of life. Among the churches that became impromptu relief shelters was the First Presbyterian Church in Cartersville, GA, led by Pastor **Thomas Lewis** (B) and Associate Pastor **Timothy Boggess** ('92B). The church's large fellowship hall accommodated two hundred of the storm's refugees for four days. Fortunately the kitchen's freezer had just been stocked for the coming Friendship Table, a community ministry in which one hundred meals are served every Tuesday evening, so nourishment posed no problem. Further aid came from the Red Cross, the Salvation Army, and local restaurants and church members. According to an article written by church member Masie Underwood, that Sunday Boggess was scheduled to preach; in honor of the church's guests, he changed his planned sermon, using instead Hebrews 13:2 as his text: "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares."

In May, Oxford Press published *Preaching in the Last Days* by **Rodney L. Petersen** (D), who dedicated the book in part to Karlfried Froehlich, Princeton's Benjamin B. Warfield Professor of Ecclesiastical History Emeritus. Petersen continues as director of the Boston Theological Institute in Newton Centre, MA.

1986

Douglas J. Kelly is pastor of the Christ Presbyterian Church of Rancho la Costa in Carlsbad, CA.

Linda Mercadante (D), associate professor of theology at the Methodist Theological School in Ohio, recently received an \$8,000 grant from the Louisville Institute for the Study of Protestantism and American Culture. The grant project, "Gender, Sin, and Addiction: Changing Metaphors, Changing Meanings," will explore the influence of the addiction/recovery movement on mainstream Protestants' faith perspectives, ethics, spirituality, and church life.

1987

Barry W. Brimhall (U), a lieutenant commander in the U.S. Navy, was recently deployed to the Persian Gulf aboard the destroyer tender U.S.S. *Shenandoah*,

part of the aircraft carrier U.S.S. *Theodore Roosevelt* Battle Group.

William R. DeLong (B) writes that he has left his position as chaplain at the University of Arizona Health Sciences Center "to pursue clinical pastoral education as a supervisor at Baptist Hospital in Winston-Salem, NC." DeLong is also editor of *Transplantation and Pastoral Care: Religious, Ethical, and Social Issues*, which was recently published by Hayworth Press. The book includes a contribution by Donald E. Capps, Princeton's William Harte Felmeth Professor of Pastoral Theology.

Raynard D. Smith (B, '88M) serves as hospital chaplain at St. Peter's Medical Center in New Brunswick, NJ, and is working toward accreditation as a pastoral counselor.

1988

Baker Book House recently published a new book by **Gregory A. Boyd** (D) titled *Oneness Pentecostals and the Trinity*. The book explores the movement of "oneness pentecostals," whose ten million members around the world deny a belief in the trinity and require baptism of converts only in the name of Jesus. It distinguishes views of oneness believers from trinitarian Pentecostals and charismatics, refutes charges of oneness members that trinitarians believe in more than one God, and clarifies the movement's misconception that the early Christian church believed a "oneness" gospel. Boyd, a Baptist minister, is assistant professor of theology at Bethel College in St. Paul, MN.

In May, **Keith L. Cogburn** (B) received his Doctor of Ministry degree from Drew University in Madison, NJ. In addition, he was recently commissioned by the Baptist Convention of New York to write the convention's first comprehensive history. This fall Cogburn celebrates his tenth anniversary as pastor of Raritan Valley Baptist Church in Edison, NJ.

1989

On June 5, **William M. Hosking, Jr.** (E), was ordained at the Eastern Pennsylvania Annual Conference of the United Methodist Church, held at Albright College in Reading, PA. Hosking now pastors two Methodist churches in the eastern Pennsylvania towns of Weatherly and White Haven.

Paul Hubert Pittman III (B) is associate pastor of the First Presbyterian Church in Huntington, WV, and pastor of Cab-

waylingo Presbyterian Chapel, a home mission project in the coal fields of southern West Virginia.

Jeffrey Siker (D), an assistant professor of theology at Loyola Marymount University in Los Angeles, recently received two grants: Loyola's \$5,000 T. Marie Chilton Chair of the Humanities and a \$10,000 Young Scholars Fellowship from the Catholic Biblical Association. Siker is currently completing a book on the use of the Bible in twentieth-century ethics.

DeForest "Buster" Soaries, Jr. (B), has joined the board of directors of New Era Bank in New Jersey, making Soaries one of the few African-American bank directors in the state. Soaries is pastor of the First Baptist Church of Lincoln Gardens in Somerset and a visiting lecturer at Princeton.

Eriberto "Eddie" Soto-Concepcion (M) and his wife, Esther Ramos, are mission co-workers in Fortaleza, Brazil, where Eddie is teaching at the Seminario Teológico de Fortaleza.

1990

Ford T. Monell (B) is associate pastor of Pacific Palisades Presbyterian Church in California.

In June 1992, **Richard A. Phillips (B)** was ordained as a full member of the United Methodist Western New York Conference. Phillips is pastor of Falconer United Methodist Church in Falconer, NY.

Anabel Proffitt (D), an assistant professor of educational ministries at Lancaster Theological Seminary, has been named

associate dean of the seminary. She was also recently ordained by the Lancaster Association of the United Church of Christ.

Mary N. Pugh (B) is in the Ph.D. program at the University of Iowa School of Religion and is serving as chaplain for the Iowa City Hospice.

1991

Greg Cootsona (B) writes that he is a Ph.D. student at the Graduate Theological Union in Berkeley, CA. He is also teaching adult Christian education classes at the First Presbyterian Church in Burlingame, where one of his classmates, **Steven D. Schibsted (B)**, is associate pastor.

Karla P. Endicott (B) is interim director of Christian education at the First Presbyterian Church in Cranbury, NJ.

William Lee Kinney (B), associate pastor of the First Presbyterian Church in Hilton Head, SC, chairs the Committee on Certificates and Degree Programs of the Hilton Head College Center board of directors. He recently contributed to *In This Case . . . Case Studies in Business Ethics*, which was published under the auspices of the Education and Congregational Nurture Ministry Unit of the Presbyterian Church (USA).

Last November, **Susan C. Mitchell Scott (B)** was ordained by the Penn Central Conference of the United Church of Christ and installed as associate pastor of Huntington Congregational Church in Shelton, CT.



Anabel Proffitt ('90D) has been named associate dean of Lancaster Theological Seminary.

1992

Timothy Boggess (B) is associate pastor at the First Presbyterian Church in Cartersville, GA. (See also **Thomas Lewis**, '85B.)

Byeong-Ho Choi (M) is associate pastor of Tacoma Joong Ang Presbyterian Church in Tacoma, WA.

HyungSuk Samuel Lee (B) was ordained in April and is now associate pastor of the Korean Presbyterian Church in Trenton, NJ.

Wally G. Vaughn (M) recently published *From the Descent to the Exodus: Five Unresolved Issues* with Peter Randall Publisher in Portsmouth, NH.

Births

Jonathan Phil to Sonja and Harmut ('80M) Bergfeld, May 20, 1992
Parker Isaac to Pam and Brett P. ('83B) Webb-Mitchell, November 24, 1992

Alison Lee DeForest born January 10, 1993, and adopted by Sandra and Brian C. ('84B, '86m) Roberts, May 26, 1993
Emma Catherine Frances to Jacklyn and Timothy E. ('87B) Fulop, May 5, 1993

Hannah Elizabeth to Peggy and Matthew T. ('89B, '90M) Robinson, June 25, 1993
Grace Mie to Angella M. Pak Son ('89B, '90M) and Timothy D. Son ('90B, '91M), June 29, 1993

Weddings

Lauren J. McFeaters ('91B) and Michael A. Brothers ('86B), June 20, 1993

Janice D. Smith ('90B) and Gregory K. Ammon ('86B), April 24, 1993

Angela L. Ying ('91B) and John F. Ruhland, June 12, 1993

In Memoriam:**Professor Emeritus George S. Hendry**

Professor Emeritus George S. Hendry, who occupied the Seminary's Charles Hodge Chair in Systematic Theology for twenty-four years, died August 17, 1993, in Princeton. He was eighty-nine years old.

A native of Scotland, Hendry earned an M.A. in 1924 from the University of Aberdeen (from which he later received the honorary Doctor of Divinity degree) and his B.D. in 1927 from the University of Edinburgh. Before arriving at Princeton in 1949, he had been minister of Holy Trinity Parish Church in Bridge of Allan for nineteen years. He had also served as the Hastie Lecturer at the University of Glasgow and, from 1947 to 1949, as secretary of the Joint Committee on a New Translation of the Bible, the body that supervised the preparation of the New English Bible published in 1961.

Hendry was a member of the American Theological Society and served as its president in 1971. His major publications include *The Holy Spirit in Christian Theology*, *The Gospel of the Incarnation*, and *The Westminster Confession for Today*. He also took part in the foundation of the *Scottish Journal of Theology* and frequently contributed to *Theology Today*.

Hendry was predeceased by his wife, Sheila. He is survived by two sons, Kenneth and Alan.

In Memoriam:**Emma Anderson Rowles**

Emma Anderson Rowles, who served as assistant to two presidents during her thirty-seven years at Princeton and was named an emerita after retiring in 1983, died September 3, 1993, in Langhorne, PA. She was seventy-nine years old.

Rowles came to the Seminary in 1946 to fill a part-time position with *Theology Today*, and eight years later President John A. Mackay asked her to work full time in his office. When James McCord became president in 1959, he asked Rowles to stay on, and she worked with McCord throughout his twenty-four-year tenure.

A born adventurer, Rowles began the first of her travels to various parts of the world in 1962, when Dr. McCord encouraged her to tour Western Europe. She continued her travels in retirement, though she also found time for such pursuits as growing exotic houseplants, studying French, and cooking gourmet meals. Active in community affairs, she was a member of the Princeton Methodist Church and served as treasurer of the Princeton YWCA and the Rossmoor Garden Club, and as recording secretary of the Women's Club of Princeton.

Rowles is survived by her husband, Lee-wood; a daughter, Susanne Hussong; and a brother, Lester R. Anderson.

William McElwee Miller, 1918B

William McElwee Miller, a longtime missionary in what is now Iran, died on July 7, 1993, in Philadelphia. At one hundred years of age, he was Princeton Seminary's oldest living alumnus.

Inspired during his student days by Samuel Zwemer, a noted missionary and later professor of missions at Princeton, Miller was in 1919

appointed a Presbyterian missionary to Persia (now Iran). He spent the next forty-three years there as an itinerant evangelist, winning many converts among the Muslim population. He wrote extensively, including several books about Christianity and Islam, and translated a number of religious books and Bible commentaries into Persian. In 1932 he received the honorary Doctor of Divinity degree from Washington and Lee University.

After his retirement in 1962, Miller wrote about his Iranian experiences in such books as *Tales of Persia*, a collection of children's stories, and *My Persian Pilgrimage*, an autobiography. In 1989 he won the \$5,000 Bell-Mackay Prize for his exemplary service as a missionary.

Miller was predeceased by his wife, Isabelle, in 1980.

Edward H. Jones, 1927B

Edward H. Jones died November 13, 1992, at the age of eighty-nine. He was living in Pasadena, CA, at the time of his death.

Ordained by the Presbytery of Carlisle in 1927, Jones pastored churches in Pennsylvania, Virginia, and California during his career and was a chaplain in the U.S. Army Air Force during World War II. Though he retired in 1967 as pastor of St. James Presbyterian Church in Tarzana, CA, he continued to serve interim pastorates in California until 1982. He also served at various points as moderator of the Synod of Pennsylvania, moderator of the Synod of Virginia, and chair of the board of Union Theological Seminary in Richmond.

Jones held a Master of Arts degree from Princeton University and the honorary Doctor of Divinity degree from Occidental College, in addition to his Seminary degree.

He was predeceased by his first wife, Dorothy, in 1968. He is survived by his second wife, Fern; his children, Doreen and Robert; and several brothers and sisters.

Arthur R. Kinsler, 1927B, 1928M

Arthur R. Kinsler died January 6, 1993, in Mayfield Heights, OH. He was ninety years old.

Ordained by the Presbytery of West Jersey in 1927, Kinsler spent the majority of his ministry at North Presbyterian Church in Cleveland. He served there as stated supply from 1930 to 1946 and as pastor from 1946 until his retirement in 1968. He later served as chaplain at Frontier House, one of five centers for military personnel in Seoul, Korea.

Kinsler was predeceased by his wife, Mildred. He is survived by a stepdaughter, Doris E. Kinsler Brandt.

John E. Meeter, 1929M

John E. Meeter died January 6, 1993, at the age of ninety-one. He was living in Olympia, WA, at the time of his death.

Following his studies at Princeton, Meeter earned a Th.D. at the Free University of Amsterdam and briefly returned to the Seminary as an instructor in 1932. He later taught Old Testament at Wilson College in Chambersburg, PA, and pastored Christian Reformed churches in Cleveland, OH, and Englewood, NJ. He retired in 1966.

Throughout his career and in his retirement, Meeter edited several volumes of the writings of former Princeton professor and noted scholar Benjamin B. Warfield. He also published books of his own selected sermons and poems.

Meeter's first wife, Grace, died in 1971. He is survived by his second wife, Willemina; three daughters, Elizabeth Bekker, Hermine Verhey, and Janice Quere; and three sisters, Evelyn Shidle, Marion Hale, and Jeanette Bos.

John H. P. Strome, 1933B

John H. P. Strome died November 19, 1992, at the age of eighty-three. He was living in New Berlin, PA, at the time of his death.

Ordained in 1933 by the Presbytery of West Jersey, Strome served pastorates in New Jersey, Maryland, and Pennsylvania during a career that spanned forty-one years. His longest pastorate was at Central Presbyterian Church in Newark, NJ, where he served from 1937 to 1953. He was also the organizing pastor of Faith Chapel Presbyterian Church in Libertytown, MD.

Following his retirement in 1974, Strome remained an active member of Northumberland Presbytery, serving on several committees and doing supply work.

He is survived by his wife, Margaret; a son, Paul; and two daughters, Ann Strome Gold and Mary Louise Strome Stahl.

J. Herbert Brink, 1935B

J. Herbert Brink died December 8, 1992, at the age of eighty-six. He was living in Grand Rapids, MI, at the time of his death.

During the sixteen years following his ordination in 1938 by the Presbytery of Cincinnati, Brink served two Presbyterian churches in Ohio and taught at Pikesville College in Pikesville, KY. In 1954 he became a member of the Christian Reformed Church and subsequently pastored churches in Holland and East Lansing, both in Michigan. Brink retired from full-time ministry in 1972, though he continued to preach and lead retreats and seminars.

Brink and his wife, Laura May, had three children: Gretchen, Lois, and John.

Jacobus H. Lourens, 1936B

Jacobus H. Lourens died November 28, 1992, at the age of eighty-eight. A native of South Africa, he was living in Pretoria at the time of his death.

Ordained in 1938 by the Dutch Reformed Church in South Africa, Lourens spent most of his ministry in his native land. His longest pastorate was in Potchefstroom, where he served from 1949 until his retirement in 1965. He later supplied five parishes in South Africa and Rhodesia and was a hospital chaplain in Durban and Johannesburg.

Lourens was predeceased by his wife, Elizabeth. The couple had four children: Elisabet, Estelle, Emilie, and Jacobus, Jr.

Millard C. Cleveland, 1938B, 1939M

Millard C. Cleveland died December 18, 1992, at the age of seventy-eight. He was living in Lakeland, FL, at the time of his death.

Ordained in 1942 by the United Methodist

Church, Cleveland spent his entire ministry in Florida. He pastored churches in Miami, St. Petersburg, Fort Myers, Tampa, Orlando, and Ft. Lauderdale before becoming superintendent of the Lakeland District in 1973. Six years later he became senior minister of the First United Methodist Church of Clearwater, from which he retired in 1982.

In addition to his pastoral duties, Cleveland was for many years a member of the Florida Conference Board of Missions (which he chaired from 1956 to 1960) and the General Board of Missions of the Methodist Church. He also served as a delegate to the General Conference of the United Methodist Church and the World Methodist Conference, and from 1961 to 1962 he was president of the Florida Council of Churches. He received the honorary Doctor of Divinity degree from Florida Southern College in 1957.

Cleveland is survived by his wife, Alice; a daughter, Carolyn Buie; two sons, Paul and William; and a brother, Weyman.

Harold G. Nydahl, 1941M

Harold G. Nydahl died December 25, 1992, at the age of seventy-seven. He was living in Minneapolis, MN, at the time of his death.

Ordained in 1941 by the Lutheran Free Church (now a part of the Evangelical Lutheran Church of America), Nydahl pastored rural parishes in Iowa and Minnesota during the first nine years of his ministry. He became pastor in 1950 of St. Petri Lutheran Church in his native Minneapolis, and from 1963 until his retirement in 1985 he served as chaplain/counselor at Lutheran Social Service, also in Minneapolis. Nydahl spent most of his ministry in a wheelchair after contracting polio in 1948.

His is survived by his wife, Viola.

Howard G. Hageman, 1948G

Howard G. Hageman died December 20, 1992, at the age of seventy-one. He was living in New Baltimore, NY, at the time of his death.

Hageman served from 1973 to 1985 as president of New Brunswick Theological Seminary, from which he had received his B.D. in 1945. In 1985 he became professor of liturgics there. The author of eight books and two Bible study guides, Hageman also lectured at Princeton and Union Theological Seminary, and he co-designed the liturgical studies program at Drew University Graduate School. He was awarded a number of honorary doctorates during his career.

Ordained in 1945 by the Reformed Church in America, Hageman spent the first twenty-eight years of his ministry as pastor of North Reformed Church in Newark, NJ. He served as president of the General Synod, Reformed Church in America, from 1959 to 1960, and in 1972 and 1975 he traveled to Britain as a guest preacher for the British Council of Churches.

Hageman was also a member of several Dutch societies and co-founder and president of the Friends of New Netherlands. In June 1982 he was decorated by Queen Beatrix of the Netherlands as an honorary commander in the Order of Orange for his work in furthering

Dutch-American understanding.

Hageman is survived by his wife, Carol, and a sister, Betty Houghtaling.

K. J. Philip, 1956M

The Seminary has learned that K. J. Philip died September 16, 1988, at the age of seventy-eight.

Born in Niranam, Kerala, India, Philip was ordained by the Mar Thoma Syrian Church in 1941. During his ministry he served in India as vicar of ten Mar Thoma churches, and he was named honorary vicar of churches in Eramathur, Niranam, and Valanjavattom. Philip also held several administrative positions within the church and lectured at various theological seminaries. He retired in 1985.

Philip is survived by his wife, Mary; a son, Joseph; a daughter, Annamma; and five brothers and two sisters.

Sarah E. Bennett, 1960U

Sarah E. Bennett died December 23, 1992, at the age of eighty-two. She was living in Ashville, NC, at the time of her death.

Bennett served in Brazil from 1940 to 1968 as a missionary in educational work for the Methodist Board of Foreign Missions. In 1946 she received her M.A. in religious education from Scarritt College in Nashville.

After returning to the United States in 1968, Bennett served as a community worker for churches in New Jersey and South Carolina. She retired in 1975.

Joann Thompson, 1963b

Joann Thompson died November 19, 1992, at the age fifty-nine. She was living in Manhattan at the time of her death.

Thompson spent most of her career as a health-care advocate. In 1979 she helped to establish the Religious Committee on the New York City Health Crisis (of which she was executive director), and five years later she organized and led the Health Action Resource Center. Her organizations focused on issues such as health care for the poor, infant mortality, the spread of AIDS, and sickness among the homeless. Thompson also served for ten years on the faculty of the Ecumenical Institute in Chicago and worked for the YWCA in St. Louis, New York City, and San Francisco.

Immanuel W. P. Vernon, 1973b

Immanuel W. P. Vernon died December 25, 1992, in Burlington County, NJ. He was forty-five years old.

Following his studies at Princeton, Vernon received his S.T.M. and M.Div. from Woodstock Theological College in New York City, and in 1975 he was ordained into the priesthood of the Roman Catholic Church. He served as associate pastor at various New Jersey churches until 1983, when he became administrator and pastor of St. Paul the Apostle Roman Catholic Church in Highland Park, NJ. From 1990 to 1992 he served as pastor of Immaculate Conception Roman Catholic Church in Clinton, NJ.

In addition to his pastoral duties, Vernon served as chaplain of Morris Hall in Lawrenceville, NJ, from 1977 to 1978, and as executive director of Catholic Charities in Metuchen, NJ,

from 1982 to 1986. He also held various administrative posts in the Diocese of Metuchen, including vice-chancellor. In September 1991 he was named a Prelate of Honor by Pope John Paul II.

Brian H. Boughter, 1984B

Brian H. Boughter died in January 1993 at the age of thirty-five. He was living in Cambria, CA, at the time of his death.

Boughter served Presbyterian churches in Colorado, Arizona, and California during his ministry. He most recently was pastor of Community Presbyterian Church in Cambria, CA.

Boughter is survived by his wife, Jan, and three children, Jacklyn, Melanie, and Ryan Matthew.

Althea Jacobs, 1986E

The Seminary has learned that Althea Jacobs died in April 1992 at the age of sixty-three. She was living in her native Basseterre on the West Indies island of St. Kitts.

Jacobs served for many years as a Methodist deaconess in England and the West Indies, and in 1986 she was appointed vice-president of the Deaconess Order of her church. In addition to her Princeton degree, she had both a diploma of ministry and a Bachelor of Arts degree from what is now the United Theological College of the West Indies.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/ae have died:

J. Philip Goertz, 1927B
 Mary C. Prugh, 1933b
 Edwin A. Shoemaker, 1935b
 James F. Neill, 1936B
 J. L. Ranum, 1938G
 Robert M. Christiansen, 1941B
 Elwood F. Reeves, Jr., 1943B
 C. Duncan Farris, 1946M
 Robert W. McClellan, 1946B
 David A. Neely, 1946B, 1953M
 E. H. Gartrell, Jr., 1948M
 Agnes K. Smith, 1948E
 Wallace Williams, 1949B
 John E. Adams, 1950B
 M. Dale Larew, 1950M
 John R. Wilcox, Jr., 1954B
 Howard B. Day, 1955B
 James V. Beardsley, 1958B
 Edmund Millet, 1958M, 1978p
 Frederick J. Bolton, 1964D
 Tonggum O. B. Simaremare, 1972M
 William T. Sweeney, 1975M
 Joseph E. Trimble, 1990m
 William Benton, 1991p

The obituaries of many of these alumni/ae will appear in future issues.

In Memory of:

The Reverend Dr. Arthur M. Adams ('34B) to the Dean Arthur M. Adams Scholarship Endowment Fund

The Reverend Albert J. Albano ('84B) to the Scholarship Fund

Dr. Willis A. Baxter ('38B) to the Scholarship Fund

The Reverend Robert S. Beaman ('58B, '61M) to the Speer Library Endowment Fund for Books

Mrs. Mildred Sorg Blasius to the Annual Fund and to the Scholarship Fund

Mrs. Celia Boden to the International Students Book Fund

Mrs. Daisy Dancer to the Scholarship Fund

Dr. Paul L. Diefenbacher to the Annual Fund

Mr. Ernest C. Hahn to the Annual Fund

Mrs. Matilda Hahn to the Annual Fund

The Reverend Dr. J. Clyde Henry ('40B, '41M) to the Alumni/ae Roll Call

The Reverend Dr. George S. Hendry to the Reverend Dr. Orion C. Hopper Memorial Scholarship Fund

Dr. Harry P. Landis, Jr., to the Annual Fund

Mrs. Mildred Landis to the Annual Fund

Mrs. Hazel T. McCord to the Annual Fund

The Reverend Dr. James I. McCord to the Annual Fund

The Reverend Allan E. Schoff ('40B) to the Annual Fund

In Honor of:

Ms. Joan Bockelmann to the Annual Fund

The Reverend Dr. Edward A. Dowey, Jr. ('43B), to the Edward A. Dowey, Jr., Prize in Reformation Studies

The Reverend Dr. Bryant M. Kirkland ('38B) to the Speer Library Expansion Fund

Mrs. Bryant M. Kirkland to the Speer Library Expansion Fund

Dr. Gustav C. Nelson ('54B) to the Scholarship Fund

The Reverend Dr. Ansley G. Van Dyke ('42B, '44M) to the Ansley G. and Jane R. Van Dyke Scholarship Endowment Fund

Mrs. Ansley G. Van Dyke to the Ansley G. and Jane R. Van Dyke Scholarship Endowment Fund

In Appreciation of:

Princeton Theological Seminary Touring Choir to the Annual Fund

INVESTING IN MINISTRY

By Chase S. Hunt

THE PRINCETON SEMINARY FUND

There exists at the Seminary a special fund known as the Princeton Seminary Fund. Established in 1975, it offers individuals the opportunity to make a gift to our institution and receive income from it as long as they live. A provision can even be made for a beneficiary, such as a spouse.

The Princeton Seminary Fund is, in technical terms, a pooled income fund, the charitable counterpart of a mutual fund, and it is a part of the Seminary's Planned Giving Program. The gifts of donors are pooled together and invested by the Seminary. At the end of each quarter of the calendar year, the income earned by the fund is divided and paid to the donors or other beneficiaries in proportion to their share of the fund. All income is variable according to the fortunes of the market and is taxable at ordinary rates. Upon the death of the beneficiary or beneficiaries, a gift's proportional amount in the fund is removed and becomes the property of the Seminary for its general purposes, unless another use was specified at the time of the gift.

Benefits to donors include:

- the opportunity to join with others in supporting the Seminary in its important work
- a charitable deduction for income tax purposes in the year of the gift, with carryover privileges for up to five years
- the avoidance of capital gain tax if the gift is funded with appreciated securities
- freedom from financial investment and management responsibilities
- estate tax savings

Donors to the Princeton Seminary Fund and their beneficiaries must be fifty years of age or older, and gifts of \$1,000 or more are required. Tax-free securities may not be used to fund such a gift.

The Reverend Chase S. Hunt, director of development, administers the Seminary's Planned Giving Program. If you would like more detailed information about this or any of the life income plans offered by the Seminary, please contact him at 609-497-7756.

**January**

- 10-11 **Off-Campus Event – Moline, IL**
 "Preaching the Many Voices of Scripture"
 (Thomas G. Long)
- 10 "On Seeking a Genuine Piety: Texts for the Lenten Season"
 (Charles B. Cousar)
- 11 "Delight and Demand: Living in the Covenant"
 (Ellen F. Davis)
- 12 "Proclaiming the Benefits of the Cross, Death, and Resurrection"
 (E. David Willis-Watkins)
- 17 "The Spiritual Life of Spiritual Leaders"
 (Kent I. Groff)
- 17-20 **Off-Campus Event – Sarasota, FL**
 "The Bible's Life-Centered Theology"
 (C. Leong Seow)

February

- 7 "Worship and Imagination"
 (Janet Walton and Peter Rubinstein)
- 7-11 "Personal Renewal"
 (Roy W. Pneuman)
- 7-11 "Interpersonal Effectiveness for Church Leaders"
 (Margaret E. Bruehl)
- 8-12 "Ministering to the Emotional Needs of Congregations"
 (John Talbot)
- 18 "A Lenten Retreat: Journey into Intercessory Prayer"
 (Kent I. Groff)
- 21-24 "Choosing to Serve People More Effectively: Marketing
 for Congregations"
 (Norman Shawchuck)

March

- 7-9 "Women in Ministry Conference: Inheriting the
 Promise...And Then"
 (Joan Martin and Margaret R. Miles)
- 12 "Conversations with the Bible on Race and Gender"
 (Cain Hope Felder)
- 14-17 "Managing Church Conflicts as Ministry: Workshop for Pastors"
 (Hugh F. Halverstadt)
- 14-18 "Interim Ministry – Phase I"
 (Joan Mabon and Philip U. Martin)
- 17-18 "More Than Meets the Eye: Opening the *Book of Common Worship*"
 (Fred R. Anderson)

*For more information, contact the Center of Continuing Education,
 12 Library Place, Princeton, NJ 08540, 609-497-7990*

On November 17, the Seminary faculty approved the following statements:

"It is a matter of considerable concern to the faculty of Princeton Theological Seminary that the director of the chapel and campus pastor, the Reverend Michael Livingston, has been misrepresented in the July-August 1993 issue of the *Presbyterian Layman*.

"Three points need to be corrected. First, the process by which chapel leadership is scheduled has been misrepresented. The procedure, which antedates the coming of Mr. Livingston, sets aside some days for the president and invited visitors, and then divides the remaining days between two groups (faculty and administrators, and students: M.Div. seniors, Th.M., and Ph.D.) on a "first responds, first scheduled" basis. Second, Mr. Kevin Porter was not a guest preacher but a student preacher, whose sermon on the reported occasion never mentioned the subject of homosexuality. Third, the statement attributed to Mr. Livingston on the occasion of Mr. Porter's sermon was never made. In light of these facts, the faculty believes it is appropriate to reaffirm its full confidence in Mr. Livingston's pastoral and administrative leadership.

"While recognizing the right of Christians sincerely to differ in matters of conviction, and the appropriateness of their expressing their views in public, we hold that our faith calls on Christians to be both truthful and respectful in speaking about and reporting the matters of honest disagreement."



"That the faculty note with grave concern the totally unauthorized use of President Gillespie's name and quotation by him in fund-raising material sent out by the Presbyterian Lay Committee. The faculty expresses its sympathy to the president that he has been misrepresented in this way."



"That the faculty would like to correct the factual errors reported by John M. Fife in his editorial printed in the July / August issue of the journal *Church and Society*. Specifically, the 'entire biblical faculty' of the Seminary did not sign any document produced by persons at the Seminary, nor does the entire biblical faculty . . . dissent from the definitive guidance of tradition' as stated by Mr. Fife."

Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

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Alumni/ae News

PRINCETON THEOLOGICAL SEMINARY

Vol. XXXII, No. 1

Winter 1994

FROM ACADEMIC EXCELLENCE TO SPIRITUAL RICHNESS

ALUMNI/AE RATE PRINCETON

By George H. Gallup Jr. and Robert Bezilla

Winter 1994



photo by Laurena Kelzel Kerber

Cover photo by Gina Hilton.

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Responses to the alumni/ae survey show many graduates have high regard for their alma mater – though not without some questions.

by George H. Gallup Jr. and Robert Bezilla

Princeton's Musical Ambassadors/8

David Weadon, Princeton's C. F. Seabrook Director of Music and organist, has revived the Seminary's touring choir.

by Barbara A. Chaapel

"I Was in Prison and You Came to Me"/10

A view of prison ministry from the inside.

by James E. Forsythe

Toward a More Human World/23

A memorial tribute to Paul Lehmann, 1906-1994.

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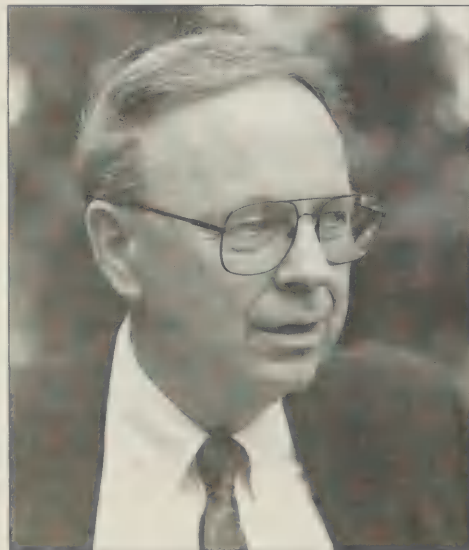
Dear Colleagues:

Many have expressed interest in the origins and status of "A Princeton Declaration," the document signed last spring by me and other Seminary faculty and administrators, as well as students, in support of the official policy of the Presbyterian Church (USA) precluding people who engage in same-gender sex from ordination to the offices of minister, elder, and deacon. Let me devote this column to a brief explanation of the events that occasioned this declaration of conscience.

First, "A Princeton Declaration" was a statement prepared and published by *students*. The issue it addresses has been before the Presbyterian Church (USA) since the 1978 General Assembly gave the "definitive guidance" requested by the presbyteries of New York City and the Palisades. Student interest in the subject was stimulated during the 1992-93 academic year by local ecclesial politics. The Presbytery of New Brunswick, in which the Seminary geographically resides, was preparing to consider an overture to the 1993 General Assembly, requesting a new ordination policy based on the principle of "local option" by sessions and presbyteries — the two ordaining governing bodies. The issue was thus more alive on the campus that year than previously.

In the fall of 1992, a small group of students asked New Testament Professor Ulrich Mauser to lead them in a year-long study of homosexuality as it is understood in the Bible and in our Reformed theological tradition. The group met weekly with Dr. Mauser in his home. Out of this pedagogical experience, a number of

convictions were formed in the minds of the students, convictions which they framed in the document they titled "A Princeton Declaration." When the local presbytery did vote to overture the 1993 General Assembly requesting relief from the Church's present policy, the students decided to use their declaration as a political statement, and they sought endorsement from fellow students as well as from members of the faculty and the administration of the Seminary. In the closing days of the spring semester, well over one hundred people signed the document.



It should be noted that the statement we all signed included the caveat at the bottom of the page, "of Princeton Theological Seminary," indicating simply that those who signed were members of this campus commu-

nity who were speaking for themselves individually and not for the Seminary officially. Further, the members of faculty and administration who signed the document did not identify themselves by their respective titles. Unfortunately, when "A Princeton Declaration" was published, the titles appeared and the preposition "of" had been deleted from the caveat — giving the mistaken impression to many that the document was an official Seminary statement.

Because of this misunderstanding, a number of faculty and administrators issued a response over their own signatures that (a) protested the process by which the student declaration was issued, and (b) averred that most of them heard a different word in Scripture than that attested in "A Princeton Declaration" and opposed the present policy of the General Assembly on this issue. This document was also issued publicly.

The 1993 General Assembly chose to take no action on the overture from New Brunswick and other presbyteries. Rather it clarified the status of its 1978 "definitive guidance" by designating that action as an "authoritative interpretation" of the Church's constitution. At the same time, the Assembly called on the churches, presbyteries, and institutions of the Church to engage in a further study and discussion of the issue of homosexuality over a three-year period. This we have decided to do and, in fact, are doing here at Princeton Seminary.

My Opening Convocation address last fall was titled "Can We Talk About It?" It was an honest question, for many people, congregations, and presbyteries cannot talk about it. Lines have been drawn in the sand. Emotions run high. The ecclesial atmosphere is not conducive to objective studies and personal conversations. But I am pleased to report that on our campus we have succeeded this year in our efforts to address this matter in an open, scholarly, and civil manner.

Last October, a campus forum was devoted to identifying the biblical, theological, ethical, psychological, and pastoral issues that should be considered in forming one's convictions on this matter. Six members of the faculty spoke briefly from the perspective of their own particular scholarly discipline. The meeting was then opened to the more than two hundred people in attendance for questions and comments. One hour later, the forum closed with a time of intercessory prayers.

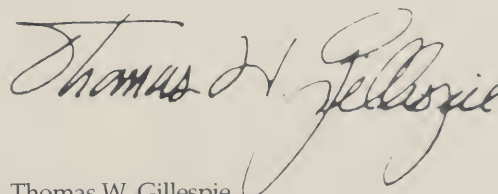
A second campus forum was held this spring, at which four members of the Biblical Studies Department spoke briefly to the Old Testament and New Testament texts that focused the discussion. The three-hundred-plus people in attendance then adjourned to the dining hall for table conversations over coffee and Cokes. Returning to the main lounge, they engaged the speakers in a time of questions and answers. Another positive experience.

In addition, student interest groups have invited to the campus during the year speakers of various persuasions and perspectives on the issue before us. Each has been welcomed and heard.

Many of us in this campus community, particularly faculty and administrators, live in two arenas. One is the ecclesial arena where motions are made, discussed, and voted on at session and presbytery meetings. Here, inevitably, there are winners and losers, and in that ethos it is difficult to discuss important issues because of their volatile characters. The other arena is the academic, where the discussion of issues — no matter how obvious or absurd, how tame or explosive they may be — is the bread and butter of our existence. Here, emotions also run high on various matters of importance, but in spite of the personal investment we each have in such issues, we are honoring the call of our General Assembly for a serious study and discussion of a controversial issue here at Princeton Seminary.

With every good wish and warmest regards, I remain

Faithfully yours,

A handwritten signature in dark ink, reading "Thomas W. Gillespie". The signature is fluid and cursive, with the first name "Thomas" and last name "Gillespie" clearly legible.

Thomas W. Gillespie

Princeton Professors Discuss the Bible and Homosexuality in Campus Forum

On Monday, February 28, over 350 students, faculty members, and administrators at the Seminary attended a campus forum on homosexuality and the Bible. Designed by the faculty planning committee in response to President Thomas W. Gillespie's call in his Convocation address for such a discussion, as well as to student requests and to the Presbyterian Church (USA)'s directive to its churches to study the issue, the forum offered a panel of four biblical scholars who examined how the Old and New Testaments deal with the issue of homosexuality.

Dr. Patrick Miller and Dr. Jimmy Jack Roberts, both in the Seminary's Old Testament department, addressed Old Testament texts, and the New Testament was discussed in presentations by Dr. Brian Blount, assistant professor of New Testament, and President Gillespie, who is also a member of the biblical faculty.

Miller began with the assumption that Scripture cannot settle the question. "Handling the Bible is a tricky, knock-kneed enterprise," he said. "There are things Scripture permits which we say no to, like the male domination of women, and things Scripture clearly says no to that we permit, like divorce." He went on to explain that there is little direct biblical attention to homosexuality, only a few passages in Leviticus 18 and 20 and the lists of human vices in Paul's epistles. "The Levitical laws," he explained, "do not have the constitutional status that the Decalogue has. Rather they are offered as guidelines."

He also addressed the indirect message of the first three chapters of Genesis regarding human sexuality and the order of creation. He acknowledged that Genesis clearly "pairs the roles of man and woman in the creation, although even here we say no to some of what we hear in this account." As an example, Miller reminded the audience that we no longer place women as inferior to men.

Roberts dealt with the historical question of the biblical attitude toward homosexuality. "Male homosexuality is specifically condemned in Leviticus," he said. "The text considers homosexual acts as abominations." He went on to say that the narratives reflected the cultural moralities of the time and that the Old Testament was largely silent about the question of homosexuality. "But what there is



Princeton Professor Presents Pope with Catholic Edition of NRSV Bible

In December, Dr. Bruce M. Metzger (left), Princeton's George L. Collord Professor of New Testament Language and Literature Emeritus, and several officers of the National Council of Churches were granted an audience with Pope John Paul II at the Vatican. The group gave the pontiff a specially bound copy of the New Revised Standard Version (NRSV) of the Bible, Catholic Edition. This edition incorporates within the Old Testament the deuterocanonical books, in accord with the decision made by the Council of Trent. Shown with Metzger, who chaired the Standard Bible Committee that produced the NRSV Bible, is Dr. Gordon Sommers, president of the National Council of Churches.

is firmly negative," he concluded.

Asked if the prohibitions against homosexuality were not in the same category as the prohibitions against women and the permission to keep slaves that Paul addresses, Roberts said Scripture gives both positive and negative words on women and slavery, but there is "no positive word in Scripture about homosexuality."

Gillespie looked at Romans 1:16-18, the passage that many believe to be the key scriptural text regarding homosexuality. He said the passage proclaimed the righteousness of God, God's covenant with creation, and the redemption of the creation. "It sets in antithetical parallel the wrath of God and human unrighteousness," he explained, "and holds the gospel up to illumine the human condition of bondage and guilt."

Gillespie said that Paul's central argument was that Creator and creature should not be confused. "We err when we hold something less than God to be God. Not to know who God is is not to know who we are," he said.

He went on to declare that Paul understands creation is an intentional act, and that God intends in the creation that male and female be together in their flesh.

Blount addressed the question of how

to appropriate biblical teachings in later historical settings. He said, "Paul clearly sees homosexual behavior as negative, wrongful behavior. But what is the meaning of the text for us now?" He claimed the core of Paul is the grace of God through Jesus Christ, which offers mercy for and inclusion of all people. Paul clearly agrees with his Greek and Hellenistic Jewish contemporaries in his condemnation of homosexuality, Blount continued, but today's world understands that sexuality is not just an act, but a relationship; it includes intimacy, responsibility, and reciprocity, and is not just for procreation.

Given Paul's indicative core that pushes beyond patriarchy, as compared to his imperative ethical statements in the context of his world, Blount believes that a person can be homosexual and in Christ. "The indicative reality of God's grace gives us a radical newness and openness," he concluded.

Students in attendance expressed appreciation that their professors were willing to address such a difficult issue. Carol Johnson, a senior student who was also on the planning committee, said, "We proved we can discuss this issue with integrity, and hope we will continue to do so both here and in our churches."

The Day Barth Met the Students of Princeton, and Other Great Moments in the Seminary's Listening Library

"You may speak quite freely, quite openly," the speaker says, his voice thick with clipped, Germanic inflections and slightly hesitant in its execution of the English language. "I am not a man to be feared." With that, Karl Barth leads the assembled students on a free-ranging discussion about many diverse aspects of theology, from infant baptism to the resurrection. (He does so with much humor; in one memorable exchange, when asked what he meant by his statement "Exactly in the place of that which makes me a man, the human soul, is set that which makes God God," Barth sits in puzzled silence for a few moments before responding, to much laughter, "Can *you* tell me what I may have meant? I can only say, it sounds really strange.")

"It is a great moment of dialogue between a legendary scholar and youthful minds," says Wayne Whitelock, Princeton's director of educational communications and technology. It's also one that can be replayed over and over, thanks to the Seminary's Listening Library.

Since its inception in the early 1960s, when the recordings were mostly those of student sermons used for classroom critiques, the library has grown to more than five thousand tapes and includes a stellar array of Princeton faculty and administrators, as well as such notable guests as Frederick Buechner, William Sloane Coffin, Robert Coles, Dorothy Day, Martin Luther King Jr., George F. Kennan, Paul Lehmann, Reinhold Niebuhr. . . . The list goes on and on, until the library's catalogue could almost serve as an abridged *Who's Who* in theological and cultural thought in the twentieth century.

"We receive about four thousand requests a year for cassette copies," Whitelock says of the library's popularity among listeners. "Ministers use them in their cars while driving, they use them for study groups, they pass them around or send them to friends. We also receive orders from churches, colleges, universities, and other seminaries. Many of the older tapes of the big theological names — Barth, for instance — have taken on lives of their own; we have succeeding generations of scholars and pastors who want

to hear the voices of these now dead masters."

Whitelock ('64 B.D., '65 Th.M.) began compiling the library during his student days at Princeton. The then fledgling recording facilities, located in the speech studios on the third floor of Stuart Hall, were tied to campus by only two remote lines: one to Miller Chapel, where prominent guest speakers were recorded, and one to the auditorium in the campus center, where many of the Institute of Theology (IOT) lectures took place. But this was the advent of the technological revolution in communications.

As more ministers began to obtain recording and playback

equipment, the Seminary began receiving requests for copies of specific lectures. Word spread as the library grew. By 1970 the Listening Library contained five hundred tapes, and its first catalogue was published shortly afterward.

"Today our new recording facilities in the Templeton Hall media center are tied into all the public buildings, lecture halls, and classrooms on the main campus," Whitelock says. He estimates that about two hundred recordings are made every year; the logistics of each are handled by media services supervisor John Cooper, who also coordinates the duplication and distribution of tapes.

Those who order tapes, Whitelock says,

do so for varying reasons. "Sometimes people will order a tape to study the style of an individual preacher, or to get illustrations," he says. "And some buy them and listen to them in their cars as potboilers." For this last group, Whitelock says, the criterion is simple: Does it stimulate their thinking and provide them with an opportunity to grapple with an issue in a new way?

Toward this end, Whitelock has compiled the following list of titles and comments on what he terms "classics" — those tapes that have captured the imaginations of listeners since they were first recorded.

1. "Karl Barth Meets the Students at Princeton Seminary," May 2, 1962. One of the most requested tapes in the Listening Library catalogue.

2. "New Life in Christ" by John Bright, IOT sermon, July 9, 1967. In his deep southern drawl, his basso-profundo voice resonating throughout the chapel, this great Old Testament scholar unfolds John 3:3: "You must be born again."

3. "Evangelism As I See It" by Billy Graham, February 17, 1953. In this lecture and its subsequent question-and-answer session, Graham is at his best and most humorous. The tape reveals the man, his craft, his personableness, and his commitment.

4. "Pastoral and Ethical Perspectives on Human Sexuality" by Seward Hiltner, Institute of Theology, 1979. These four lectures provide a watershed statement concerning human sexuality.

5. "Trial by Fire" by Peter Marshall, March 3, 1958. A great sermon well-known for its closing line: "If God be God, then follow him. But if Ba'al be God, then follow him — and go to hell."

6. "Science and the World Today" by J. Robert Oppenheimer, November 25, 1958. An incredible tape that allows us to hear one of the men who helped to create the atomic science that changed human history. He reflects on the impact of technology and the ethics of science.

To order these or any other tape, write to the Listening Library, Media Services, Princeton Theological Seminary, P.O. Box 821, Princeton, NJ 08542-0803, or call 1-800-622-6767, ext. 7900.

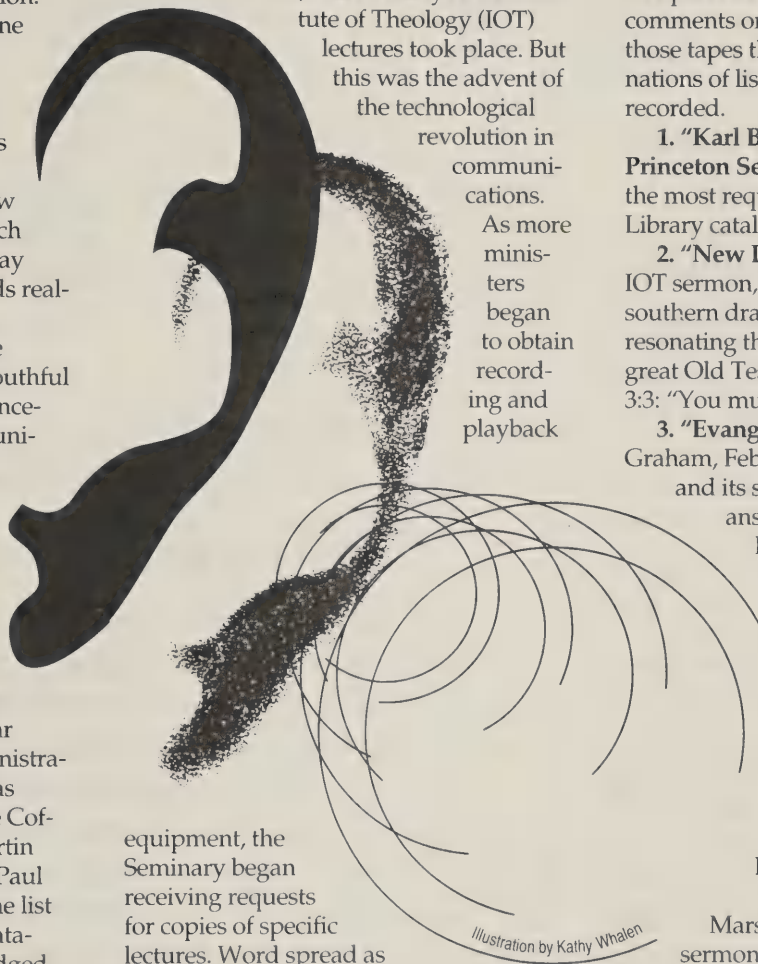


Illustration by Kathy Whalen

FROM ACADEMIC EXCELLENCE TO SPIRITUAL RICHNESS ALUMNI/AE RATE PRINCETON

By George H. Gallup Jr. and Robert Bezilla

Editor's Note: Last spring, Princeton Seminary sent out 9,200 surveys to its alumni/ae, who were asked to evaluate the Seminary and its services and to provide statistical information about themselves and their ministries. As reported in the Summer 1993 issue of the Alumni/ae News, the surveys returned in droves: 3,347 alumni/ae responded, a thirty-eight percent rate of return that greatly exceeds the standard.

The responses were analyzed by Research Services of the Presbyterian Church (USA), and their findings were then reviewed by Seminary administrators. In the following article, George H. Gallup Jr. and Robert Bezilla of the Princeton Religion Research Center provide an overview of how alumni/ae rate their seminary, its mission, and its services.

Profile of Respondents

All age groups are represented in the survey, spanning classes from 1915 to 1993. Slightly over half of the respondents received their Seminary degrees in 1981 or later. Most M.Div./B.D. recipients were under age thirty at the time (eighty-six percent), as were many M.A. and M.R.E. recipients (sixty-four percent) and a bare majority of Th.M. graduates (fifty-one percent). Ph.D.'s and Th.D.'s were more likely to have gotten their degrees when they were in their thirties, and a plurality of D.Min.'s were in their forties.

Alumni/ae are predominantly male (eighty-two percent) and White (ninety-two percent), and most currently report membership in the Presbyterian Church USA (sixty-eight percent) or another Reformed tradition or mainline Protestant church (about twenty percent). Nearly nine in ten are ordained ministers.

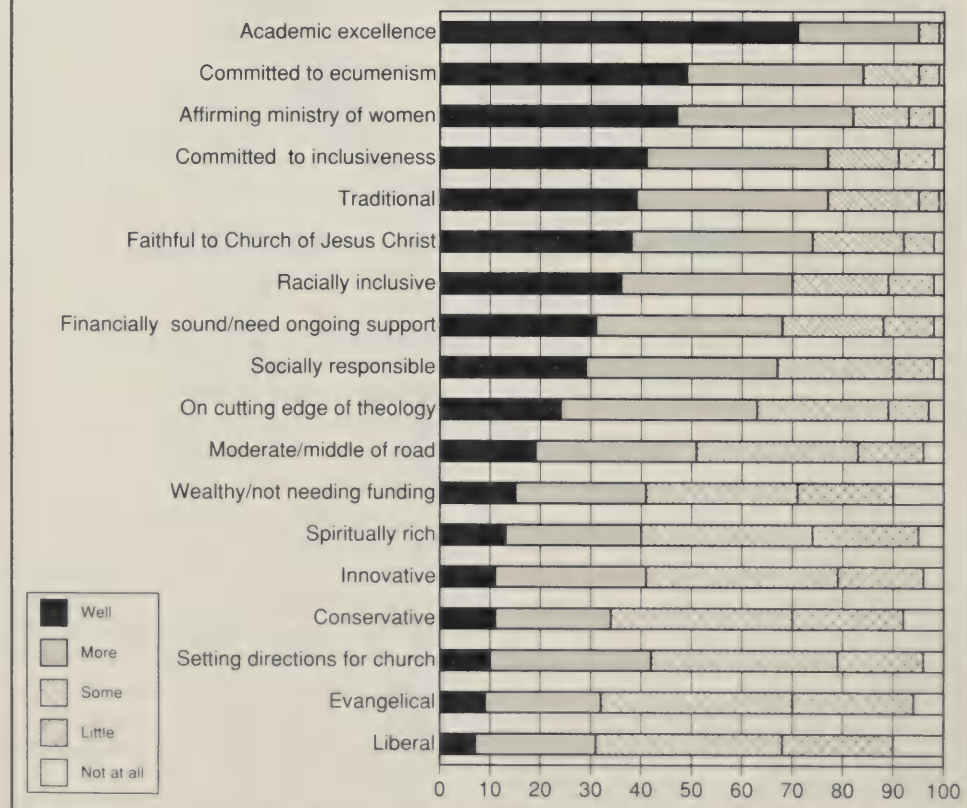
Far more men (ninety-one percent) than women (sixty-nine percent) report they are ordained ministers. Seventy percent of the men and seventy-eight percent of women are currently employed, but

these figures are deceiving because the great preponderance of unemployed males are retired, while the majority of unemployed women are still actively seeking employment or are pursuing higher degrees.

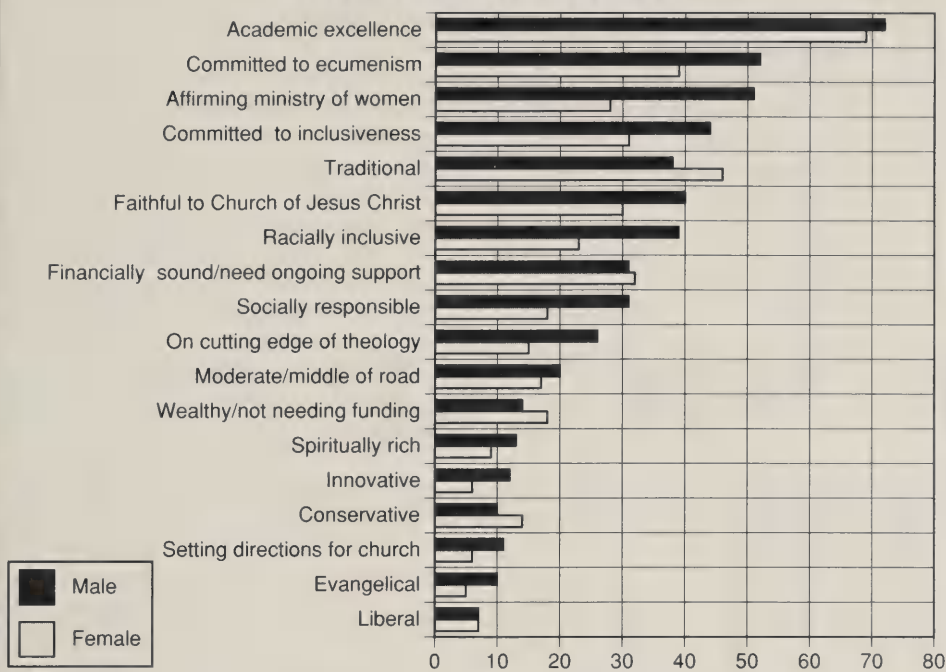
Alumni/ae on Their Alma Mater

According to the survey, Princeton Seminary alumni/ae are unusually proud of their alma mater's academic excellence, with ninety-six percent giving it positive marks. The majority also regard Princeton

Alumni/ae Opinion of Princeton Seminary



Gender Differences in Opinion



Percent by Each Decade Who Think Phrase Describes Princeton Seminary Well

	'30s	'40s	'50s	'60s	'70s	'80s
Academic excellence	92%	78%	71%	73%	72%	69%
On the cutting edge of theology	57	34	30	27	24	16
Innovative	36	19	12	11	10	7
Setting directions for the church	29	14	12	10	6	3
Committed to ecumenism	68	58	59	52	52	42
Affirming ministry of women	67	59	50	48	45	41
Racially inclusive	66	52	41	41	37	25
Committed to inclusiveness and diversity	64	48	44	43	40	39
Socially responsible	57	38	36	33	29	19
Faithful to Church of Jesus Christ	74	54	49	41	36	27
Evangelical	45	21	12	9	5	3
Spiritually rich	44	30	19	10	11	6
Traditional	45	37	37	37	41	41
Moderate, middle of the road	28	21	17	19	21	17
Conservative	22	19	11	11	9	9
Liberal	9	8	6	9	8	7
Financially sound yet in need of ongoing support	50	39	35	33	29	27
Wealthy and not in need of funding	4	9	10	9	14	20

positively for its commitment to ecumenism and inclusiveness, for affirming the ministry of women, and for being racially inclusive.

Alumni/ae are more inclined to view the Seminary as traditional or moderate than as conservative or liberal. The majority feel it is socially responsible.

Despite their high regard for the academic excellence of the institution, many are less likely to regard it as being on the cutting edge of theology, as innovative, or as setting directions for the church.

While a majority feel Princeton is faithful to the Church of Jesus Christ, many do not view it as spiritually rich or as evangelical in its outlook.

The Seminary generally is regarded as financially sound yet in need of ongoing support.

But these overall opinions are averages and on closer examination are

often found to mask "gender gaps" and "age gaps" that divide alumni/ae.

The "Age Gap" and the "Gender Gap"

In the eyes of older alumni/ae it would almost seem the Seminary can do little wrong. There is a steady erosion, however, in the sense of pride and confidence as the classes grow more recent. When the responses of alumni/ae of the 1980s are analyzed, the number giving positive marks to Princeton usually is only about half that of the earliest classes for most factors. Of most concern perhaps is the finding that since the 1970s, graduates seem to have a very low opinion of the spiritual richness of the Seminary.

Women are somewhat less likely than men to look on the Seminary favorably. While this, of course, may partly be due to the fact that most women come from more recent classes and therefore reflect the age differences discussed above, the disparity of the findings according to gender is sufficiently large for the differences to be real.

Women themselves are less likely than men to view the Seminary as affirming the ministry of women. For that matter, they less often rate Princeton positively for its commitment to ecumenism and inclusiveness, social responsibility, and racial inclusiveness. Women are more likely to view the Seminary as traditional rather than as innovative or at the cutting edge. More than average they sometimes question its need for funding.

Alumni/ae Services

The most frequently used alumni/ae services are the *Princeton Seminary Bulletin* and the *Alumni/ae News*, Speer Library and the Theological Book Agency, and continuing-education events on campus. Almost all who have availed themselves of these services rate them as excellent or good.

The "Bottom Line"

While many may be critical of Princeton Seminary and seek improvement, eight alumni/ae in ten still say they would recommend (thirty percent) or very strongly recommend (fifty-one percent) it to individuals interested in theological education. ■

George H. Gallup Jr. is executive director and Robert Bezilla is editor of the Princeton Religion Research Center. Together they write the nationally syndicated Gallup Religion Poll column and other studies of religion polling. Both have also been highly active in secular polling organizations for the past thirty years.

Each May, as Princeton Seminary's black-robed graduating seniors settle into their pews and the crowd jammed into Princeton University Chapel quiets, the pure *a cappella* sounds of the Seminary choir singing "The Call" float up under the Gothic arches of the chapel. Alexander Brent Smith's musical setting of George Herbert's poem fills the men and women whom God has called to ministry with the joy of their anticipated vocation.

Commencement is only one of the meaningful times in the Seminary's life when the choir's music lifts

the spirit; alumni/ae treasure memories of choirs past singing in Miller Chapel daily services, at reunion gatherings, at Christmas's beautiful Service of Lessons and Carols. In a place that is

much about words, music hovers like a *cantus firmus* above the harmony and sometimes disharmony of theological ideas. It is offered in praise of God, an expression of deepest faith and of mystery that cannot be comprehended in speech.

For some graduates in the forties, fifties, and sixties, there is a particular musical experience to cherish: participation in the Seminary's touring choir. A dream of Dr. David Hugh Jones, director of music and professor at the Seminary from 1939 to 1970, the touring choir was founded in 1940 to reach out to churches through the choir's ministry of music.

Under Jones's direction, the all-male choir traveled each Sunday to sing in area churches (often as many as three different congregations in one day). The choir also toured during the summers to places as distant as Alaska, Japan, and Ireland.

With Jones's retirement in 1970, the influx of women to the Seminary, and changes in the Seminary's field education program requiring students to work in churches or institutions for two of their

three years in seminary, the touring choir was disbanded. For years, it lived on only in the memories of alumni/ae.

Until the fall of 1993, that is.

On October 3, David A. Weadon, the Seminary's C. F. Seabrook Director of Music and organist since 1982, conducted the new Princeton Seminary Touring Choir in the morning worship service of

Princeton's MUSICAL Ambassadors THE REVIVAL OF THE SEMINARY TOURING CHOIR



photo by Steve Brundage

By Barbara A. Chaapel

the First Presbyterian Church in Stockton, New Jersey, taking up the Sunday morning baton Jones had put down. The choir was revived in response to Weadon's enthusiasm for the idea, and because once again field education requirements had changed and juniors and seniors were free to travel on Sundays. Since then, the choir has sung at dozens of churches of various denominations.

"Our decision to reinstitute the touring choir has met with tremendous success," Weadon says. "This venture is having a profound educational impact on the singers; they're learning about diverse worship styles every Sunday by actually participating in worship. They've found that ministers treat music differently from church to church, and that orders of service vary even in Presbyterian churches."

In return, the churches where the choir sings hear new music in liturgical settings. They also have the opportunity to meet students preparing for ministry "up close and personal."

The Rev. Kathy J. Nelson (1980 M.Div.,

1986 Th.M., 1992 D.Min.), pastor of the First Presbyterian Church in Dayton, New Jersey, invited the touring choir to sing at her church's 125th anniversary worship service in October. "They were a gift from the Seminary to my congregation," she enthused. "Having them sing here provided our members with a visible link to the wider church and put faces on the future leadership of the church."

"It's a win-win endeavor," says Fred W. Cassell, the Seminary's vice president for seminary relations and one of the driving forces behind the reestablishment of the choir. "They are wonderful musical ambassadors

for the Seminary; they help Princeton come alive for people. And the churches give the students real practical education about congregational life."

The singers agree. Alto Melissa May, a senior, calls singing in the touring choir one of the most significant things she's done while in seminary.

"I like being part of a group that reaches beyond the campus to serve the larger

church," she says. "Plus, we're receiving a wonderful liturgical education every Sunday, experiencing different ways of worshiping, learning about hymnology. It's like a course in worship. I'll take lots of ideas with me into my own ministry."

May and her fellow singers value, too, the sense of community they have forged with one another during early morning journeys around New Jersey and surrounding states in buses rented by the Seminary. "The touring choir is my family of faith," May says. "We worship together every Sunday, talk about our problems, hear each others' stories. I now have juniors who are good friends. I wouldn't even have known them without the choir."

Tenor Tom Hickok, also a senior, agrees. "I love spending time with people who, like me, love to sing for singing's sake and because it brings the gospel alive." He has been fascinated by the diversity among churches the choir has visited. From preaching styles to church architecture, from the design of the

communion table to the literature put in the pews, churches present a smorgasbord of possibilities for aspiring ministers to sample.

Weadon is pleased that his singers appreciate the instructional value of being in the choir. With the education of both his musicians and his audiences in mind, he chooses repertoire that highlights the diversity of the liturgical year, as well as classical anthems drawn from the historical music of the church from the Renaissance through the twentieth century, and choral arrangements of folksongs, spirituals, and hymns. For example, on World Communion Sunday the choir sang the "Agnus Dei" from one of Haydn's settings of the Mass to reflect the ecumenical nature of the church and its rich history.

"I want the choir's musical offerings to be an integral part of worship," explains Weadon, who recently earned his Ph.D. in liturgical studies from Drew University. "We often sing introits, responses, and music set to traditional liturgical texts, as well as anthems. Many Presbyterian services are moving toward a greater emphasis on the liturgy, and we can help this movement by providing an example of how music sung at appropriate times in the service can heighten the liturgical experience."

For alto Debbie Hough, a graduating senior who was a church educator before coming to seminary, singing in the touring choir is an educator's dream. "I walk into the churches we sing in as if I were a first-time visitor. I wander through the halls, look at the classrooms, pick up all the printed material I can find, observe what they put in the pew racks, notice the kind of welcome the choir receives. These things tell me a lot about a congregation, and I note things that I would like to do, and maybe not do, when I am working in a church."

One of her favorite days was in New York City, when the choir sang in two services at Madison Avenue Presbyterian

Church and later at Fifth Avenue Presbyterian Church. She calls it a once-in-a-lifetime day.

"We heard Fred Anderson [pastor at Madison Avenue, a 1973 M.Div. and 1981 D.Min. Princeton alumnus and a trustee] preach twice. His sermon was tremendous and he modified it to fit the particular needs of each congregation. We also heard a children's sermon [at Madison Avenue] and witnessed an adult baptism. Then we walked to the Fifth Avenue church and sang in the afternoon service. Just being in that great old church and seeing the portraits of Princeton alumni/ae on the walls made a part of the wider church come alive for me."

Anderson, for his part, raves about the choir's role in the Madison Avenue service. "The choir sings beautifully," he says. "And seeing the bright, engaging, able people preparing for ministry was a shot in the arm for my congregation."

In addition to the music, the Madison Avenue congregation enjoyed hearing a student from the choir give the morning

Such brief statements by choir members about their calls to ministry or their experiences in seminary are part of each service the choir sings in. Sometimes choir members preach and lead the entire worship service.

In accepting invitations from churches, Weadon tries to choose congregations that represent the diversity of the Seminary itself. In addition to singing in Presbyterian churches throughout New Jersey, the touring choir has sung in the Taiwanese American Fellowship in New Brunswick, New Jersey; the Wesley United Methodist Church in South Plainfield, New Jersey; the Reformed Church in Bronxville, New York; and the Pennswood Village Retirement Community in Newtown, Pennsylvania. They have sung in small congregations like Dayton (250 members) and large city congregations like Fifth Avenue in New York (2,500 members). They have sung at National Presbyterian Church in Washington, DC, and Witherspoon Street Presbyterian Church, a racially integrated congregation in Princeton.

Churches are already being lined up for next year, and in the fall Weadon will audition singers for the new choir. He looks forward to increasing the choir's outreach and providing more hands-on involvement between seminarians and church musicians. "Understanding the significant role that music should play in worship is an important element of a minister's education," he says, "and the touring choir helps to provide some of our students with wide-ranging, practical experiences."

Anderson, however, believes the choir's real beneficiary is the church. "I saw that clearly

in New York," he says. "In a city where few people go to church, and those that do sense things are bad for the church these days, to see so many people committing their lives to ministry is a strong sign of hope. I told President Gillespie that the touring choir is worth its weight in gold!" ■

Inquiries about the touring choir may be addressed to the touring choir manager in the chapel office at Princeton Seminary.

"Our decision to reinstitute the touring choir has met with tremendous success," Weadon says. "This venture is having a profound educational impact on the singers; they're learning about diverse worship styles every Sunday by actually participating in worship."



photo by Keith Kerber

"Word in Action," a brief minute for mission. Soprano Angela Dienhart, a junior with a degree from the University of Indiana's School of Music, spoke about her own experience in seminary. "She talked about studying the Great Awakening in her church history course," Anderson recalled, "and said she looked forward to being part of the next great spiritual awakening in the United States. She electrified people."



“I
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A VIEW OF PRISON MINISTRY FROM THE INSIDE

By James E. Forsythe

Editor's note: Chaplain James E. Forsythe ('71 Th.M., retired from the Federal Bureau of Prisons last October after twenty-two years of service. Listed in Marquis' Who's Who in Religion, Third Edition, Forsythe had served at the U.S. Penitentiary in Marion, IL; the Federal Correctional Institution in Danbury, CT; the U.S. Penitentiary in Terre Haute, IN; and the Federal Correctional Institution in Ray Brook, NY (near Lake Placid). In 1991 he and Ray Brook's Catholic deacon received a special award from their peers for "out-standing team ministry"; the pair were chosen from more than 160 federal prison chaplains nationwide. In addition to his Princeton degree, Forsythe has an M.Div. and a D.Min. from Andover Newton Theological School in Massachusetts, with a specialty in pastoral counseling. He is now a chaplain at the state-run Clinton Correctional Facility in Dannemora, NY.

In the following article, Forsythe reflects on his more than two decades of working in what he describes as a "belly-of-the-whale" environment.

I started visiting Walpole State Prison, a maximum-security facility in Walpole, MA, while in my first year of studies at Andover Newton. I was part of a student discussion group that met each week with about twenty inmates, and it was during this time that Matthew 25:36 began to take hold of me: "I was in prison and you came to me." Something at the core of my being resounded every time I read this Scripture. I eventually realized it was God calling me to go directly to jail — you know, "Do not pass 'Go,' do not collect two hundred dollars." But this was no game of Monopoly.

During one of my trips to Walpole I was confronted by the chaplain's clerk, who was serving a double life sentence for two murders. "What we need here is a young minister

like you," he said, pointing his finger at me, "to be our full-time chaplain." It reminded me of the old Uncle Sam recruitment posters. I subsequently did a summer quarter of C.P.E. at Walpole, and my vision began to grow that perhaps I could be of service to my fellow man in this belly-of-a-whale environment called prison.

I did not know then it was possible to do prison ministry full time, and my denomination, the United Church of Christ, offered lukewarm support at best; it needed pastors for pulpits, not prisons. To delay my quest (or so I felt), the U.C.C. demanded three years of parish work before one could be nominated for a full-time chaplaincy. I served for three years as assistant minister at St. Paul's United Church of Christ in Nutley, NJ. But my ultimate goal was prison ministry, and I never wavered. During this time I studied for my Th.M. in pastoral counseling with Seward Hiltner and James Lapsley at Princeton. I would be only twenty-eight when applying for a Federal Bureau of Prisons appointment, and I wanted more in-depth study.

A second Scripture came to me vividly as I studied and worked in the parish: Luke 23:40-43, in which Jesus offers the repentant thief forgiveness and Paradise as they are dying on the cross: "Truly, I say to you today you will be with me in Paradise." At the heart of the gospel, I realized, is a forgiving and compassionate Christ. Today, when I survey the wondrous cross, I see a repentant thief being offered forgiveness and Paradise; I see hope even for criminals convicted of murder.

In 1971 I began a year of training at the super-maximum U.S. Penitentiary in Marion, IL. At the end of this period the bureau offered me a full-time position as chaplain at the Federal Correctional Institution in Danbury, Connecticut, where I established a strong inmate Christian church with plenty of outreach into the local community. I remained there for seven pressure-packed years.

On arriving at Danbury, I was amazed at the large number of white-collar criminals. Clergymen, lawyers, and doctors who had cheated on their taxes were not uncommon at the prison. I had a *Yale Law Review* editor for my clerk at one time. Some of the best and brightest got busted; greed will always be

one of the seven deadly sins.

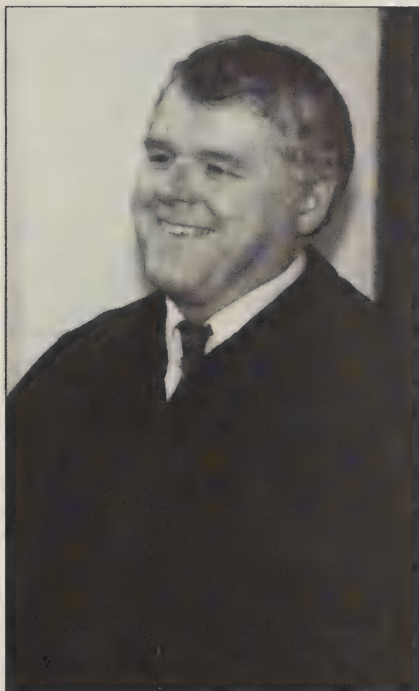
Yet for all inmates, no matter the level of education, prison proved the same in one respect: they could not go home at night. Every man counted off the days on his wall calendar; the only break in routine was the very occasional visit from home. Every day, the public address system informed the inmates when it was time to get up, to eat, to go to work, to stop work, and to go to bed, with only ten minutes to go from one place to another. Several times a day the men were counted to insure no one had escaped. The only escape was sleep.

The main problem I found there, as in all prisons, was the lack of privacy and space due to overcrowding. Also, the drab uniformity of the environment — from the monotonous color scheme to the brown army surplus clothing — made for a colorless landscape and short tempers; fights, work stoppages, food strikes, riots, and very occasional escape attempts always loomed. I quickly discovered the

need for in-depth retreats, renewals, and seminars on holiday weekends to combat boredom and inspire the faithful.

The lessons I learned at Danbury I carried with me when I became senior chaplain at Terre Haute and, later, Ray Brook. During my twenty-two years of ministry, I have found the priestly functions of the prison chaplain to be very important. I must function as pastor to all the people in my prison church. I supply crisis counseling and convey notices of family deaths or illnesses. I help men cope with "Dear John" letters and with separation from family, job, and friends. And I preach regularly on topics ranging from the need not to hold grudges to the hope found in the gospel.

Approximately twenty percent of Ray Brook's inmates are involved in all the religious programs on a regular basis. We have Protestant, Catholic, Muslim, and Jewish services weekly and special programs as the holy seasons dictate. (I had to take a crash course in comparative religions.) Worship is key, and for Christians the sacrament of communion is very important. Funeral services are also necessary, as they give inmates and staff a natural liturgical outlet to express grief and to cope in appropriate ways.



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In crisis situations we try to keep the chapel open as much as possible. I try to be a spiritual presence to both inmates and staff, as well as a calming influence — like a U.N. peacekeeper. It is important to keep the church open for prayer and Bible studies and to keep the church routine going, even though the rest of the prison is uneasy. The inmates want to be in church since it keeps them away from trouble and provides an alibi. Church in this context is viewed as a sanctuary, just as it was in the Middle Ages, and it is usually respected as such by both inmates and staff.

While prison ministry poses many challenges, the greatest is to keep positive in a cesspool of negativism. I try to keep a daily time for personal prayer and Bible study, as well as time to work on sermon preparation. I have found it helpful to network with several other clergy on a regular basis and to be in associations of clergy or fellow professionals. Prison chaplains can easily become lone wolves.

Chaplains cannot survive in this ministry, I believe, unless God is calling and sustaining them at every turn. Every year I see statistics where several otherwise very qualified clergypersons are fired before their probationary years have expired. For me, the key is to be my own person. I cannot be a captive of the administration nor become a pawn of the inmates; nothing will be accomplished if I lose — or never gain — the credibility of either side. I compare my role as chaplain to that of the Red Cross stretcher bearer during World War I. The stretcher bearers were unarmed. So too are chaplains, yet they still go out into a “no man’s land” between the two opposing forces of staff and inmates. Some in those forces are wounded, some are crippled, and yes, some are dying. But all need to be ministered unto in the name of Jesus.

At best prison ministry is rather thankless. There are no prestigious pulpits to aspire to fill, no cloistered libraries in which to do research for the next lecture or book, no glory. What you deal with daily is what Anton Boisen called “the living human documents.” Even more disheartening, many career criminals cannot be reached despite our efforts. For some, going to jail represents an occupational hazard or, worse, the devil’s playground, where they learn to be better at an endless list of illegal activities.

Unfortunately these men are not about to change. But since only God knows who can and cannot be helped, they are all *potentially* reachable. That is what makes the ministry challenging. Some of the worst sinners have changed one hundred and eighty degrees. By God’s grace this occurs, and it is like being on holy ground when one witnesses these conversions.

As in all conversions, the proof is in whether the change lasts over time. Inmates committed to Christianity do not as a rule return to prison. I have seen only a handful come back, and the national average for all inmates is sixty to seventy percent. Chuck Colson’s organization, Prison Fellowship, has document-

ed this with five or more years of hard evidence that born-again Christian inmates do not come back, and that over ninety percent make it once set free. Why? My conclusions are that they find a better way of living or a new lifestyle. They commit themselves to a local church once released. They get a new set of friends and legitimate business contacts through the church. They start saving their money. Many go back to college or learn a trade, and this opens up a way out of the ghetto and into middle class respectability.

The key is joining a local church, and we stress this over and over again prior to release. I believe more and more that if we lift the eternal truths of the Bible up to these men, God’s Word will not return void. I have road tested this scriptural principle from my first day as chaplain, preaching the basic doctrines of the Bible in simple words for all to understand, and it works. Take, for instance, the case of Don.

I met Don in the mid-1970s at Danbury. He had a lovely wife, who said she would wait for him, and three beautiful little girls. Don helped out in the chapel programs at the prison. He read Scripture at Sunday services and was the leader of an inmate-led prayer group. The religious programs gave him a great lift, and he felt a growing call to some kind of prison ministry of his own. He felt his own experiences could be a catalyst to help him reach other lost men and women. I encouraged his dream for this future service.

However, prison time was not an easy ride for Don. He went to the parole board and was denied in spite of his good record, not to mention his involvement in the chapel programs. As soon as his wife heard this, she filed for divorce. To add to his problems, some of the inmates gave Don a hard time, thinking he would drop out of the church programs now that they no longer served to impress anyone.

Amazingly, Don did not become discouraged, even when he received the divorce decree. From the beginning he prayed and prayed, believing that his wife and daughters would be restored to him. He went so far as to share this testimony publicly on several occasions in the church. He served his time, and within a week of leaving prison he called to say he was reconciled with his wife and children. Don and his wife remarried, and recently he officiated at the wedding of his youngest daughter.

Now Don has a prison ministry of his own in which he coordinates the assistance of thirty-five to forty churches and a large network of volunteers. God is blessing his efforts in both men’s and women’s state correctional facilities, as well as in county jails. He also has an outreach to correctional officers at one of the facilities. In all my years in this ministry, I have seldom seen a life more effectively transformed. Such instances remind me of Christ’s command: “I was in prison and you came to me.” As for myself, I have not regretted a day of obeying that call. ■

1935

C. Donald Close (b) writes that he continues to stay active by supplying pulpits almost every Sunday and participating in such volunteer services as Meals on Wheels. He lives in Topeka, KS.

1936

The University of Pretoria in South Africa last year instituted a lectureship named after **Barend J. Marais** (M), who taught there for twenty years as professor of the history of Christianity. Marais, who still lives in Pretoria, delivered the inaugural lecture.

1938

Bruce Metzger (B, '39M), Princeton's George L. Collord Professor of New Testament Language and Literature Emeritus, delivered a series of lectures last May about the Book of Revelation to Presbyterian laypersons in Seoul, South Korea. In September he participated in a conference on Bible translating held in St. Petersburg, Russia, under the auspices of the United Bible Societies.

1939

"In retirement at Westminster Gardens, Duarte, CA," reports **Robert L. McIntire** (B, '46M, '59D), "[I am] active in our in-house TV . . . with twenty-two channels — including our own twenty-four-hour programming."

1941

Louisville Presbyterian Theological Seminary honored **Earle Crawford** (M) with a Distinguished Alumnus Award for his decades of ministry, including twenty-eight years as minister of the First Presby-

terian Church in Wichita Falls, TX. Crawford, who retired in 1978, is now minister emeritus of the Wichita Falls church.

1942

P. Arthur Brindisi (B) works for the city of Utica, NY, as executive director of its Commission on Human Relations. He devotes his weekends to supply preaching.

Ansley G. Van Dyke (B, '44M) was elected president for the 1993-94 season of the Garden State Philharmonic in Toms River, NJ. The non-profit Philharmonic sponsors an orchestra, a chorus, and three junior orchestras that present fifteen concerts throughout the local Ocean County area each year. Van Dyke, who served as pastor of the Presbyterian Church of Toms River from 1942 to 1988, has been an active community leader for more than fifty years.

Gus Warfield (B) writes that he has retired as pastor of Rossmoor Community Church in Rossmoor, NJ, where he served for four years, and has moved to Willow Valley Lakes Manor, a life-care community near Lancaster, PA.

1943

Last September, **Donald R. Fletcher** (B) became senior pastor of Rossmoor Community Church, located in the Rossmoor adult community in Jamesburg, NJ, and formerly pastored by alumnus **Gus Warfield** ('42B).

1944

Thomas S. Goslin (B) has published a biography of one of his former colleagues at Union Theological Seminary in Buenos Aires during the 1950s. Titled *B. Foster Stockwell: La Historia de Una Mision*, the book chronicles the life of a man whom Goslin describes as "an outstanding missionary" (as well as a close friend of former Princeton president John A. Mackay). The research and writing of this book (his third) took Goslin almost seven years to complete and has been one of his "chief retirement occupations."

Last May, the First Presbyterian Church of Pittsburgh honored **Robert J. Lamont** (B) with a special service and reception for the golden anniversary of his ordination. Lamont served the Pittsburgh church as senior pastor from 1953 to 1973. He now lives in Vero Beach, FL.

William J. Wiseman (B) recently co-edited *In Search of Wisdom: Essays in Memoir of John G. Gammie* (Westminster/John

Knox Press, 1993). The book offers seventeen essays by leading scholars about wisdom in both the Bible and related literature. Wiseman is dean of the chapel and Trustees Professor of Religious Studies at the University of Tulsa in Oklahoma.

1945

John David Burton (B, '51M) is interim minister of the First Presbyterian Church in Red Bank, NJ.

"I am now interim pastor of Columbia Presbyterian Church in Vancouver, WA," writes **David E. Dilworth** (B), who is "grateful for the opportunity to continue in ministry — even at seventy-four."

Gerald A. Foster (M) reports from Wilmington, DE, that he and his wife, Elizabeth, still broadcast their weekly radio program, *Wings of the Morning*. In addition, Gerald is engaged in a local ministry to the homeless and is a member of the board of directors of American Leprosy Missions.

Jack H. Prichard (B) is serving an interim assignment — his fourth — at the eighteen-hundred-member Faith Presbyterian Church in Sun City, AZ. He also played last July in the 1993 Associate Club Team Golf Championship; his team, he says, was the only one in competition whose members were sixty-five or older.

1946

"In retirement I lead a variety of seminars in interpersonal relations and communication for Quest for Excellence [a program for upper-level managers]," reports **H. August Kuehl Jr.** (B), who retired in 1988 as rector of St. John's Episcopal Church in Barrington, RI. "I also do short-term supply work for various parishes in the Episcopal Diocese of Rhode Island."

Harry P. Phillips Jr. (B) is living in the Charlestown Retirement Community in Baltimore and serving as parish associate at Brown Memorial Presbyterian Church.

Robert B. Scott (B) is enjoying his retirement in Chico, CA, where he does supply preaching in local churches and provides spiritual support to a hospital hospice.

1947

Robert B. Scott (B) is enjoying his retirement in Chico, CA, where he does supply preaching in local churches and provides spiritual support to a hospital hospice.

1948

William H. Foster Jr. (M) says he has served as stated supply for the past fourteen years at the First Presbyterian Church in Whitewright, TX, which last year celebrated the 140th anniversary of its founding.

KEY TO ABBREVIATIONS

Upper-case letters designate degrees earned at Princeton, as follows:

M.Div.	B
M.R.E.	E
M.A.	E
M.A. (Theol. Studies)	T
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

special undergraduate student U

special graduate student G

When an individual did not receive a degree, a lower-case letter (corresponding to those above) designates the course of study.



Donald Macleod ('46G), Princeton's Francis Landey Patton Professor of Preaching and Worship Emeritus, recently hosted a luncheon in Baltimore for his former students now in the area. (Macleod serves at the Charlestown Retirement Community as minister-in-residence and weekly television preacher.) Those who attended were (front row, left to right) Bruce Robertson ('66B), Paul Barrett Rudd ('57B), Robert Culp ('75B, '92M), Dr. Macleod, William Hug ('62B), Robert Jewett ('56B), Harold Cahill ('78B), Edythe Cherry Watson Marshall ('70B); (second row, left to right) Robert Bower ('49B), H. Foley (guest), Douglas Gray ('91B), Kermit Kneen ('83B), William Durr ('57B), Thomas Sweet ('80B), Thomas Brenner ('71B), Ira Marshall Jr. ('51B); (back row, left to right) George Toole ('63B, '67M, '82P), Harry Schill III ('75B, '77M), Donald Lincoln ('80B), E. Terrence Alsbaugh ('87B), S. Jaeger (guest), and T. Speers (guest). Students missing from the picture are John Kokie ('71B), Thomas Stephen ('90B), and Douglas Hoffman ('92B).

M. Eugene Osterhaven (D) has retired after thirty-six years of teaching systematic theology at Western Theological Seminary in Holland, MI, and now serves as chairman "of the 'Friends of Sarospatak,' a group of Reformed, Christian Reformed, and Presbyterian people who have helped reestablish this oldest Protestant school in Hungary."

Robert E. Seel (B), who taught at the Presbyterian seminary in Monterrey, Mexico, during the fall semester, recently succeeded fellow alum **Edgar R. Moros-Ruano** ('64B, '65M) as interim rector of the Presbyterian Seminary of Gran Colombia.

1949

Kyung Yun Chun (M) writes from Seoul, South Korea, that he currently lectures on New Testament studies at two area theological schools.

James L. Getaz Jr. (B) seemed to go "back to the future" last summer when he moved from Modesto, CA, to Swarthmore, PA: a former member of his first pastorate at the Head of Christiana Presbyterian Church in Newark, DE, lives across the street from his new home.

William E. Gibson (B) writes from Ithaca, NY, that he is a staff associate with

the Eco-Justice Project and senior editor of *The Egg: An Eco-Justice Quarterly*.

Donald D. Swift (B) is serving as interim pastor in the Presbytery of Scioto Valley. His wife, **Virginia** ('50e), teaches at the Gahanna High School in Gahanna, OH.

1950

Virginia Carle Haaland (E) is a mission volunteer at Sheldon Jackson College in Sitka, AK, and a lay reader at St. Peter's-by-the-Sea, an Episcopal communion.

Raymond C. Ortlund (B) reports that he is still president of both Renewal Ministries in Newport Beach, CA, and "Haven of Rest," a Los Angeles-based radio program that is broadcast on six hundred stations five days a week.

Brazilian native **James N. Wright** (B), who in 1991 was unanimously reelected to a second four-year term as general secretary of the Igreja Presbiteriana Unida do Brasil, retired in 1993 after forty-three years of service in his homeland. He continues to live in the city of Vitoria, whose municipal council declared Wright an honorary citizen.

1951

Harry E. Chase (B), a hospice chaplain in

Westwood, NJ, has become a member of the Crisis Incident Stress De-Briefing Team, a group of professionals on the Disaster Response Team that work with police, firefighters, and medics who care for victims of major disasters such as air crashes, terrorist bombings, and earthquakes. He continues as a board member of the local David Goldberg Child Care Center.

Malcolm R. Evans (B), intake coordinator of the substance abuse treatment program at the Veterans Affairs Medical Center in Northampton, MA, was recertified in 1993 as an alcohol and drug abuse counselor. Evans is a member of the National Association of Alcohol and Drug Abuse Counselors.

1952

Since his retirement in March 1992 as pastor of Lakeside Presbyterian Church in Richmond, VA, **William M. Boyce Jr.** (B) has been elected to a two-year term as stated clerk of the Presbytery of the James.

Pauline L. Browne (e) recently traveled to Brazil with a survey team from two Presbyterian churches near her home in Wooster, OH, to assess possible work with street children.

Nelson O. Horne (B) writes that he has served interim assignments over the past few years at three churches in Geneva Presbytery: Canandaigua, Big Flats, and Waterloo.

1953

Last June, during the 205th General Assembly of the Presbyterian Church (USA) in Orlando, FL, **W. Edmund Carver** (B) was elected to the General Assembly Council. He pastors the Second Presbyterian Church in Knoxville, TN.

Eugene C. Jaberg (b), professor emeritus of communication at the United Theological Seminary of the Twin Cities, was inducted last November into the Lake College (Wisconsin) Fine Arts Gallery of Distinction for his lifelong work in radio, television, film, and theater. Jaberg's recent video production, "Buber: Believing Humanist," earned a Minnesota Community Television Award as the best religious program in 1992-93 in the professional category, and the city of St. Paul honored him with a plaque for his help with the preparation of public service announcements. Jaberg also recently published an article on Martin Buber in a *festschrift* issue of *Arasaradi Journal* of

Theological Reflection honoring his former student, C. R. W. David, professor of communication at Tamil Nadu Theological Seminary in Madurai, South India.

J. Calvin K. Jackson (B) recently retired as pastor of Basking Ridge Presbyterian Church in Basking Ridge, NJ. He now lives in Baltimore.

Raymond A. Nott (B) writes that in February he traveled from his home in Powell, WY, to Juneau, AK, "to be speaker for the annual Renewal by the Lake. . . . These wayward feet are still on the move."

Alfred A. Schlorholtz (B, '54M) serves as interim pastor of Chesterfield Presbyterian Church in Chesterfield, SC. In addition, he and his wife, Peggy, have been "rediscovering the USA after our thirty-five years of overseas mission [work] in Pakistan and Nepal."

1954

Since July 1992, **Lewis M. Evans Jr.** (B) has been interim pastor of Westminster Presbyterian Church in Erie, PA.

Walter A. Fitton (B, '57M) volunteers as parish associate for adult ministries at the Presbyterian Church of Traverse City, MI.

William J. Foster Jr. (B) writes that he has been retired since May 1992. He had been associate pastor of care and counseling at Village Presbyterian Church in Prairie Village, KS.

James H. Howell (B), who retired last January, is now a volunteer associate executive with Inland Northwest Presbytery. His retirement will apparently include recreational pursuits as well: he recently bought a twenty-eight-foot sailboat.

After thirty-four years as university minister at Wayne State University in Detroit, **Virgil L. Jones** (B) says he plans to retire in September. "Had a triple-bypass heart operation last February and a hernia operation in September," he adds. "I feel twenty years younger."

C. Norman Kraus (M) has published a new book, *Community of the Spirit: How the Church Is in the World*, with Herald Press. His previous books include *Jesus Christ Our Lord: Christology from a Disciple's Perspective* and *God Our Savior: Theology in a Christological Mode*. Kraus lives in Harrisonburg, VA.

Philip U. Martin (B) writes that he is "enjoying a busy retirement helping churches with . . . mission studies, training interim pastors, and supplying pulpits." Martin lives in Lake Oswego, OR.

In September, **Allan H. Swan** (B) became interim associate pastor of Millwood Presbyterian Church in Spokane, WA. He has formerly been interim head of staff at the First Presbyterian Church in Coeur d'Alene, ID.

"Greetings from a rain forest surrounded by mountains and ocean [in] Sitka, AK," writes **Bob Tollefson** (B, '56M), who retired in 1992 from the faculty of Buena Vista College in Storm Lake, IA. He and his wife, Barbara, are volunteering at Sheldon Jackson College in Sitka and expect to be back home in Storm Lake by May 1995.

1955

On July 31, **John R. Chambers** (B) retired after twenty-three years as pastor of Grace Presbyterian Church in Vista, CA. Just before retiring, he completed a month-long pulpit exchange in Scotland.

Sid Conger (B), pastor of Berwyn Presbyterian Church in College Park, MD, reports that he is "still running — ran the Honolulu Marathon in December 1990!"

Frank Havens (B) writes that he is in his eighth year as chaplain and coordinator of pastoral care services at Glens Falls Hospital near Albany, NY. "Continuing to expand adjunct chaplain service to outpatient cancer treatment center," he says.

1956

Dan H. Barfield, who retired in 1991 as pastor of Christ Presbyterian Church in Marlton, NJ, says he recently has done work for the Division of Aging and Disabled in the Senior Citizens Services of Atlantic County, NJ.

David Haskil Gill (M) reports that he printed, bound, and distributed the two-hundred-page history of the Dale Methodist Church, a congregation in central Pennsylvania that dates back 150 years. Gill, a pastor in Pennsylvania during the 1950s and 1960s, now lives in Corpus Christi, TX.

Betty A. Kurtz Hamilton (e) writes that she continues to work in the Richmond Unified School District in California as a language development specialist, helping children for whom English is a second language.

Thalia Pagler Munion (E) is an ESL (English as a Second Language) teacher at an inner-city school in Lawrence, MA. The school, she writes, is eighty-five percent Hispanic American and "proves to be a real challenge and a wonderful opportunity to engage in mission." She lives in Litchfield,

NH, with her husband, **Charles** ('58B).

Frederick E. Stock (M) plans to retire in May from full-time ministry at Christian Hospital in the Kunri District of Umerkot, Sindh, Pakistan. Stock says he hopes to continue as an associate for two more years, "as our Bishop of the Church of Pakistan has requested."

On July 1, **John W. Thomson** (B, '67M) retired as pastor of Immanuel Presbyterian Church in Cincinnati, OH. He now lives in Denton, TX.

1957

Jane Frist (U) is a broker with Frist Realty in Montreat, NC, where she herself rents an apartment year round and also has "a log cabin guest home on a stream." She describes her locale as an "earthly Garden of Eden."

Paul Hackett (B) writes that he is now an elder with the First Presbyterian Church in Puyallup, WA, and an associate broker with the Contact Corporation.

Kirk A. Hudson (B), interim pastor of the First Presbyterian Church in Utica, NY, chairs the Presbytery of Utica's evangelism committee as well as the boards of several local community organizations.

Last May, **Roger A. Kvam** (B) was named pastor emeritus following his retirement from the First Presbyterian Church in Quincy, MA. He now lives in Greer, SC.

Kayton R. Palmer (B) recently retired as interim pastor of Immanuel Presbyterian Church in Waterloo, IA, and moved to Arden Hills, MN.

Terrence N. Tice (B, '61D) recently published Friedrich Schleiermacher's *Luke: A Critical Study* as part of the Schleiermacher: Studies and Translations series of Edwin Mellen Press. His future volumes in this series will be on *The Triune God* and *What Gives Value to Life*.

Francis Vitez (G), pastor of John Calvin Magyar Reformed Church in Perth Amboy, NJ, was elected bishop of the Calvin Synod of the United Church of Christ last June. Vitez had formerly served as auxiliary bishop for the synod, which consists of about 120 congregations that span the nation from Connecticut to California. The Calvin Synod is the Hungarian Ethnic Conference of the United Church of Christ.

1958

Richard S. Armstrong (B) recently published *Enough, Already! and Other Church*

Rhymes (Fairway Press), a collection of poems that often poke good-natured fun at the behavior of pastors and church members. Armstrong is Princeton's Ralph B. and Helen S. Ashenfelter Professor of Ministry and Evangelism Emeritus.

Russell Chandler (B), a former religion writer for the *Los Angeles Times* who is now retired, received a national award last year from Religious Heritage of America, a nonprofit, interfaith organization whose mission is "to help America reclaim the religious values upon which it was founded."

After 2 1/2 years as associate executive presbyter of San Fernando Presbytery, **William A. Hazen** (B) returned last summer to a full-time pastorate at Wilshire Presbyterian Church in Los Angeles. Hazen had pastored the Wilshire church for twenty-four years before reducing his hours to serve the presbytery.

Alan J. Hagenbuch (B) published a short article, "God's Will," in the September 1993 issue of *Presbyterian Survey*. He remains as supply pastor for Florida Presbytery and adjunct professor of religion at Gulf Coast Community College in Panama City, at the Tyndall Air Force Base.

Charles Munion (B) has retired as pastor of Litchfield Community Presbyterian Church in New Hampshire. He now preaches "whenever called upon" and is enjoying woodworking projects. Munion continues to live in Litchfield with his wife, **Thalia Pagler Munion** ('56E).

Norma Jean Sullivan Perkins (E) reports that "David," a clues-and-answer picture puzzle, was featured in the fall 1993 unit she wrote for the Elementary B Invitation series, published by the United Methodist Church. She lives in Edgewater, FL, where she is self-employed as a writer of church school curriculum and as an Avon representative.

Joseph M. Shaw (D), who retired in 1991 as a professor of religion at St. Olaf College in Northfield, MN, has completed a book about the St. Olaf campus, *Dear Old Hill*, and is now working on a biography of the college's founder.

1959

Last April, **John Choan-Sheng Cheng** (M) retired as pioneer for the Osaka Taiwanese Presbyterian Church.

Arnold O. Leverenz (B) writes from Orangevale, CA, that he continues to volunteer in an area hospice program and serve as expeditor of Covenant Group. In

July he completed forty hours of training for AIDS "hand to hand" work.

Robert M. Shelton (M, '65D) was elected moderator of the Cumberland Presbyterian Church General Assembly on June 21 in Little Rock, AR. Shelton is the Jean Brown Professor of Homiletics and Liturgics and academic dean at Austin Presbyterian Theological Seminary. As moderator, he represents the 92,000-member denomination to its presbyteries and other groups, and also leads Cumberland Church committees.

1960

Last June, **P. William Hutchinson Jr.** (B) completed his twenty-fifth year as a faculty member at Rhode Island College in Providence. Hutchinson, a professor of theater, is noted in New England for his portrayals of such historical figures as Henry David Thoreau, Roger Williams, Edgar Allan Poe, Oscar Wilde, and Clarence Darrow.

Robert M. Paterson (M) reports that his fifth book in the Indonesian language was published last May. The book, whose title translates to *Living Word*, contains twenty-four of Paterson's sermons.

Donald F. Sturm (B) is interim pastor of Calvary Presbyterian Church in Hawthorne, CA.

Erma Polly Williams-Fischler (E) is director of the Mature Adults Recovery Center (MARC), a research project connected to the Rutgers University Center of Alcohol Studies. MARC provides treatment for people over sixty years old with an alcohol or other drug-related problem.

1961

M. Pierre Burns (B) recently became pastor of Orange Beach Presbyterian Church in Orange Beach, AL.

Rodman L. Fridlund (B) was honorably retired by the Presbytery of the Redwoods in September 1992. He lives in Napa, CA.

Richard C. Hughes (B) writes that he is now in his twenty-sixth year as pastor of Pitts Creek and Beaver Dam Presbyterian Churches in Pocomoke City, MD. "I love it!" he exclaims.

Jorge Lara-Braud (d), who retired two years ago from San Francisco Theological Seminary, is now lay minister of the El Buen Pastor Presbyterian Church in Austin, TX.

Last year **Henry D. Poettcker** (D)

retired as associate for development at Mennonite Biblical Seminary in Elkhart, IN. Poettcker, who until 1990 had been president of the seminary, now lives in Winnipeg, Manitoba, Canada.

1962

John Maltby (B), pastor of Miller Memorial Presbyterian Church in Monmouth Junction, NJ, received two scouting awards last year: the Metuchen Roman Catholic Diocese Scouter's Christ the King Award for 1992-93 and the Boy Scout Troop Ten Scouter's Award. He also was named 1993 South Brunswick Lion of the Year.

1963

Since last spring, **Rafael J. Aragon** (M) has been a member of the board of trustees and an adjunct professor at McCormick Theological Seminary. He is also a member of the Caribbean and North American Area Council of the World Alliance of Reformed Churches. Aragon lives in Van Nuys, CA.

Earl E. Eisenbach (B) is interim pastor of Monroe Congregational Church in Monroe, CT — his first parish ministry after fifteen years as a management consultant.

G. David Singleton (B) writes that he received a Distinguished Service Award from the Bishop Paiute Tribe in Bishop, CA. Singleton lives in Davis, just outside of Sacramento.

1964

L. Robert Hallman (B) was recently appointed assistant superintendent of the Dover Area School District in Pennsylvania. He lives in Stroudsburg, PA.

W. Harvey Jenkins Jr. (B) was recently installed as executive presbyter of the Presbytery of Florida.

1965

On July 1, 1993, **Janice I. Anderson** (E) began working part time at Pleasant Hills Community Presbyterian Church in Pittsburgh. She had formerly been director of children's ministries at Fox Chapel Presbyterian Church.

Genevieve Metz Dox (E) writes from Massena, NY, that she is moderator of the Emmanuel Congregational United Church of Christ Executive Council and a member of the Church and Ministry Committee of the Black River-St. Lawrence Association of the United Church of Christ.

1966

Richard A. Fox (B) pastors Elim Grace Christian Church, an independent church associated with the Elim Fellowship in Lima, NY. "We're experiencing good fellowship with evangelical pastors from a great variety of denominations," he writes. Fox also serves on the Evangelism Committee of Cayuga-Syracuse Presbytery.

On July 1, **Everett C. Isaacs** (M) began his duties as pastor of Bishopville United Methodist Charge in Bishopville, MD, which consists of three Methodist congregations: Showell, Wilson, and Zion.

1967

In November, **Kent I. Groff** (B) published *Active Spirituality: A Guide for Seekers and Ministers* (Alban Institute). Designed for both layperson and pastor, the book integrates Reformed spirituality with various faith traditions and includes "prayer exercises" for both personal and congregational use. Groff continues as director of Oasis Ministries for Spiritual Development, Inc., and as an adjunct professor at Lancaster Theological Seminary in Pennsylvania. He lives in Camp Hill, PA, with his wife, **Fredrika Simpson Groff** ('66E).

Earl S. Johnson Jr. (B) is a contributing editor for *Presbyterian Outlook* and an adjunct professor in ministry studies at Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary in Rochester, NY.

1969

Thomas F. Johnson (M) published a commentary on 1, 2, and 3 John in the 1993 New International Biblical Commentary Series (Hendrickson Publishers). He lives in Harrisburg, SD.

In July, **Hallett Llewellyn** (M) became principal of Queen's Theological College in Kingston, Ontario, Canada.

Paul Mundschenk (b) is convener and chair of the Consultation on the Spiritual Journey for the American Academy of Religion. Mundschenk lives in Carbonale, IL, and is professor of religious studies at Western Illinois University.

Robert E. Turner (B) reports that he is now editor of the *Camel's Nose*, the national newsletter of Presbyterian Ministers in Higher Education. Turner is campus minister at the Center for University Ministry in Bloomington, IN.

1970

Eugene W. Beutel (M, '75P) reports that

he and his wife, Dolores, have been trained to conduct pre-retirement seminars for the Evangelical Lutheran Church in America. The Beutels, who will conduct seminars primarily in the eastern United States, live in Camp Hill, PA.

Otto Dreydoppel (M) continues to serve as director of pastoral care at Allentown State Hospital in Pennsylvania.

In addition to maintaining a small neuro-linguistic programming practice, **James S. Lawton** (B) now offers his services as a liturgical consultant. He lives in Syracuse, NY.

1971

Paul A. Leggett (B, '73M) is moderator of the Presbytery of Newark, which comprises forty-seven churches in Essex and Hudson counties in New Jersey. Leggett, who since 1981 has pastored Grace Presbyterian Church in Montclair, NJ, previously served as moderator of the presbytery in 1989.

Charles A. Swan (M) has written a book, *No Turning Back Now*, reflecting on his life, his ministry, and the various challenges he has faced as the first Bermudian to be ordained in the United Church of Canada. Swan, who recently completed specialized training with the Interim Ministry Network, now serves as interim at Cosburn United Church in Toronto.

John William Zehring (E) is pastor and teacher at South Parish Congregational Church in Augusta, ME. Zehring formerly served as vice president for institutional advancement at New England College in Henniker, NH.

1972

Timothy R. Anderson (B) is pursuing a Master of Arts degree in counseling psychology at Antioch New England Graduate School in Keene, NH. He is a minister at Covenant Community Church in Jericho, VT.

Carole Zippi Brennan (B) continues as a family therapist with Circle C Group Homes near her home in Springdale, PA. "I... work with teen boys from troubled homes — and sometimes no homes," she writes. "I love it!"

1973

Louisville Theological Seminary awarded **Olive Haynes** (B) a Distinguished Alumna Award during its commencement last May. Haynes, who received her D.Min. from Louisville in 1986, is associate pastor

for outreach and mission at Solana Beach Presbyterian Church in San Diego, CA. Her accomplishments include the establishment of Rainbow House, a home and resource center for women and children with AIDS, and a trucking ministry that delivers about two hundred thousand pounds of food each week to needy families in southern California, Native Americans in Arizona, and mission agencies in California and Mexico.

W. Scott Lawrence (M) pastors the First United Methodist Church in Harrisburg, IL.

Stephen H. Owen (B), a free-lance opera singer, writes that he opened the opera season at Teatro Colon in Buenos Aires, singing the prologue to Alban Berg's *Lulu*. Owen lives in Aachen, Germany.

Bruce Stuart (B) and his wife, **Chris** ('72E), live in New Malden, Surrey, England, where Bruce is minister of New Malden United Reformed Church.

1974

Last June, **Chae-Woon Na** (M) received the honorary Doctor of Literature degree from Northwest Christian College in Eugene, OR. A professor at Presbyterian College and Theological Seminary in Seoul, South Korea, he is the first foreign recipient of an honorary doctorate in Northwest's one-hundred-year history. Na is also a supervisory member on the committee that is revising the most popular translation of the Korean Bible. (In 1990 his *A Study of Korean Translations of the*



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Bible was honored as the book of the year in Seoul.)

Kenneth A. Sprang (b) published an article, "Much Ado about Nothing: NLRB Regulation of Union Affiliation Elections," in New York University's *Review of Law and Social Change*. Sprang is an associate professor of law at Widener University School of Law in Wilmington, DE.

1975

This past fall, **Clifford C. Cain** (B) became dean of the chapel at Franklin College of Indiana. Cain is also chaplain and associate professor of philosophy and religion at the college.

N. Dean Evans (E) is interim rector of St. Martin-in-the-Fields Episcopal Church in the Chestnut Hill section of Philadelphia.

T. E. (Buzz) Mattingly III (B) reports that he is now stationed at Fort Story on Virginia Beach, VA, after a "grueling" year as pastor on the front lines of Seoul, South Korea, near the demilitarized zone.

Paul S. Wilcox (m) is pastor of the First United Methodist Church in Lewistown, PA.

1976

Bradley A. Brown (B) pastors Zion United Methodist Church in York, PA.

J. Stephen Jacobs (B) has been promoted to assistant dean of the School for Professional Studies at Regis University, a Jesuit school in Denver, CO. He had been director of undergraduate programs there.

1977

M. Randall Gill (B), pastor of the First Presbyterian Church in Boynton Beach, FL, and his wife, Ann, were recently elected to the board of visitors for Presbyterian College in Clinton, SC.

David M. Hughes (B) pastors the First Baptist Church in Winston-Salem, NC.

Sang Chang Park (D) is professor of New Testament and dean of students at Ewha Women's University in Seoul, South Korea. She also chairs the Division of Witness and Cooperation of the World Alliance of Reformed Churches. Her husband, **Joon Surh Park** ('79D), is dean and professor of Old Testament at United Graduate School of Theology, Yonsei University.

Last June, **James H. Wells** (B, '93P) graduated from Princeton with his Doctor of Ministry degree. He specializes in training clergy in bioethics for participation on

medical institutional review boards.

1978

John H. Arnold (B) recently passed the Pennsylvania Bar Examination and is working in a law office in suburban Philadelphia. Last May, Arnold earned his J.D. from the Widener University School of Law and also received the United States Law Week Award.

Raymond W. Davis (M) writes that he is serving an Anglican church on the Turks and Caicos islands, which are located just south of the Bahamas and about eighty miles east of Haiti.

Lawrence A. Jones (B) recently became minister of the First Presbyterian Church in Marquette, MI. He had formerly been associate pastor of Christ Presbyterian Church in Camp Hill, PA.

1979

Westminster/John Knox Press has published *Legal Issues and Religious Counseling* by **Ronald K. Bullis** (B) and **Cynthia S. Mazur** ('80B). The book examines how religious counselors, clergy, and religious organizations can become legally vulnerable, particularly in the areas of sexual misconduct, breaches of confidentiality, and the content and quality of counseling. Bullis, a licensed professional counselor and certified sex educator, is associate pastor of Tuckahoe Presbyterian Church in Richmond, VA.

Joon Surh Park (D) serves as dean and professor of Old Testament at the United Graduate School of Theology, Yonsei University, in Seoul, South Korea. Park, who chairs the university's Old Testament division, also serves as general secretary of the Korean Association of Accredited Theological Schools and co-director of the Northeast Asia Association of Theological Schools.

1980

Kenneth J. Collins (M) has published his second book, *A Faithful Witness: John Wesley's Homiletical Theology* (Wesley Heritage Press). He lives in Fayetteville, NC.

Lance Grothe (B) is a tentmaker pastor of the Presbyterian Church of Strasburg, CO. He is also employed as a certified public accountant.

Westminster/John Knox Press recently published *Legal Issues and Religious Counseling* by **Cynthia S. Mazur** (B) and **Ronald K. Bullis** ('79B). The book, Mazur writes, "provides clear and concise expla-

nations of the religion clause in the U.S. Constitution as well as up-to-date accounts of cases against clergy and their employers. . . . [It] is a very current and concise analysis of the legal problems facing ministers as they conduct counseling." Mazur, an ordained United Church of Christ minister, is working in disaster assistance as an attorney at the Federal Emergency Management Agency in Washington, DC.

Alexander B. Noble (M) is parish minister of Dunbar Parish Church in Dunbar, Scotland, located twenty miles from Edinburgh.

1981

James Robert Bouser (B) is pastor of Hartford United Methodist Church in Hartford, KY.

Steve Clark (B), pastor of the First Presbyterian Church in Millville, NJ, received the Liberty Bell Award from the Cumberland County Bar Association for his outstanding community service. Clark is one of the founders and the immediate past president of the Cumberland County Habitat for Humanity. He also serves as treasurer of the local CROP Walk and chairs the Greater Millville Ministerial Association's Compassion Ministries program, which is working to set up a clothes center and soup kitchen.

Bart D. Ehrman (B, '85D), an associate professor at the University of North Carolina at Chapel Hill, is one of three faculty and five teaching assistants who recently received 1993 Students' Undergraduate Teaching Awards. The awards were established by the university's students in 1989 to recognize excellence in undergraduate teaching; winning faculty receive \$5,000 grants and teaching assistants receive \$1,000 each. Ehrman, a member of the university's religion department, specializes in New Testament studies and the history of ancient Christianity. He has been an assistant to the New Revised Standard Version Bible Translation Committee and a member of the North American Committee of the International Greek New Testament Project.

Daniel R. Erdman (B), a parish associate at Cristo del Valle Presbyterian Church in Albuquerque, NM, reports that he and a local United Methodist Church minister are serving as staff for the South Valley Cooperative Ministry, "an ecumenical bilingual outreach in Albuquerque's poorest area."

Paul F. Rack (B), pastor of Christ Presbyterian Church in Martinsville, NJ, won an honorable mention last year in the annual "Best Sermons" competition sponsored by Harper/Collins Publishers. His sermon, "Who Art in Heaven," was part of a series preached on the Lord's Prayer in the summer of 1991. It appears in the book *Best Sermons* 6.

1982

Sue S. Althouse (U) retired last June after thirty-eight years as a missionary in Japan. She now lives in Gladwyne, PA, taking care of her invalid mother.

Last September, **Bradley A. Binau** (M, '87D) joined the faculty of Trinity Lutheran Seminary in Columbus, OH, as an assistant professor of pastoral theology.

Daniel A. Corretore III (B) served as dean of the 1993 Local Pastor's Licensing School for the New York West Area of the United Methodist Church. He is pastor of Norwood United Methodist Church in Norwood, NY.

Christopher G. Fichtner (B) writes from Chicago that he is a psychiatrist/physician with the Department of Veterans Affairs and heads a clinical team at Hines Veterans Affairs Hospital. He also teaches at Loyola University's Stritch School of Medicine.

Last July, **Gordon C. Fraser** (B) began his duties as director of special and planned gifts at Upsala College in East Orange, NJ. He and his wife, **Julia Wheeler Fraser** ('83b), live in nearby Carteret, where Julia is in her tenth year as pastor of Zion Lutheran Church.

Michael J. Gorman (B, '89D) is associate professor of New Testament and associate dean of the Ecumenical Institute at St. Mary's Seminary and University in Baltimore, MD. Gorman had been an adjunct professor there since 1991. He also recently co-authored a new book, *The Church and Abortion: In Search of New Ground for Response* (Abingdon Press).

Gavin R. Kerr (B) is director of human resources at Pepsi-Cola New England. He lives in Sherborn, MA.

Last June, **Virginia Berglund Nowack** (B) received her D.Min. from McCormick Theological Seminary. She continues as pastor of Onondaga Valley Presbyterian Church in Syracuse, NY.

Gene Rodger Smillie (B) is professor of New Testament and theology at L'Institut Biblique, an international Bible school in Cote d'Ivoire. "I teach in French," he

writes, "and use the African tribal language Baoulé on Sundays."

1983

This spring **Shin Chiba** (D) ends his two-year term as a Fulbright Visiting Fellow at Amherst College in Massachusetts.

Last spring, **Anthony John Chvala-Smith** (B) received his Ph.D. in religious studies (with a specialization in scriptural theology) from Marquette University in Milwaukee, WI. His dissertation was titled "The Boundaries of Christology: 1 Corinthians 15:20-28 and Its Exegetical Substructure."

Julia Wheeler Fraser (b) is in her tenth year as pastor of Zion Lutheran Church in Carteret, NJ. Her husband, **Gordon Fraser** ('82B), is director of special and planned gifts at Upsala College in nearby East Orange.

David C. Irwin (P), formerly minister of Groomsport Presbyterian Church in County Down, Ireland, is now minister of McCracken Memorial Presbyterian Church in Belfast.

Allan C. Jackson Jr. (B) is a counselor at Stark Technical College in Canton, OH, and coordinator of the minority access program.

Brett Webb-Mitchell (B) recently published a new book, *God Plays Piano, Too: The Spiritual Lives of Disabled Children* (Crossroad Publishing Company). The president of the religion division of the American Association on Mental Retardation, Webb-Mitchell also serves as interim minister at Oakland Presbyterian Church in Clayton, NC, and as visiting assistant professor of Christian nurture at Duke University Divinity School.

1984

Helen J. Baroni (B), who last May earned her Ph.D., is now an assistant professor at the University of Hawaii at Manoa.

Gerrit Scott Dawson (B) recently published *Heartfelt* (Upper Room Books, Nashville), a book of "meditations on ten gospel stories for those who feel disconnected." Dawson pastors the First Presbyterian Church in Lenoir, NC.

Kenneth H. Forbes (B) coordinated the first CROP Walk in Duncannon, PA, where he is pastor of Duncannon Presbyterian Church.

Judith A. Grantham (E), who last May passed her certification exam to become a Christian educator, is now director of Christian education at Woodstown Pres-

byterian Church in Woodstown, NJ.

Donald D. Marsden Jr. (B) spent two weeks last spring visiting churches in Siberia as part of Mission for Biblical Literacy. He lives in Richmond, VA.

Last May, **Brian C. Roberts** (B) received his M.B.A. from Rutgers Graduate School of Management. He pastors St. Paul United Methodist Church in Trenton, NJ, and is active with Trenton Congregations for Change, a community organizing effort.

Brian Sirchio (B), an ordained minister of the United Church of Christ, writes that since 1987 he has been active in what he calls "Crosswind Music Ministries," an itinerant musical ministry of teaching, preaching, and performing. He has performed numerous concerts and produced five albums of his original compositions, including one for young children and one for teens. He lives in Madison, WI.

1985

Susan DePuy-Kershaw (M) is minister of the Nelson Congregational United Church of Christ in Nelson, NH.

John E. Morgan (B) was recently promoted to executive pastor of the First Presbyterian Church in Caldwell, NJ.

Brian C. Swedberg (B, '91M) is founder and director of the Christian Counseling Center of Ocean County, New Jersey. Based in the county seat of Toms River, the center provides marriage and family counseling and offers help with such challenges as drug and alcohol recovery, co-dependency, and sexual abuse recovery.

William Wildhack (B, '86M), a lieutenant in the U.S. Navy, is command chaplain of the U.S. Naval Station in Panama.

"I am presently serving as moderator of the Presbytery of Susquehanna Valley — the first clergywoman to do so!" writes **Lois Ann Wolff** (B). She is pastor of the First Presbyterian Church in Bainbridge, NY.

1986

William B. Bailey (B) writes that he continues as associate pastor of Grace Covenant Presbyterian Church in Orlando, FL.

James Kim Crutchfield (B) is an ordained elder in the United Methodist Church and a member of the World Division General Board of Global Ministry. He left for Tanzania, East Africa, last June to begin mission work there.

Wesley W. Nordman (B) is pastor of Westvale Presbyterian Church in West Valley City, UT.

Last June, **Barbara A. Renton** (B) was elected executive presbyter of the Presbytery of Susquehanna Valley after serving as interim for almost two years.

After serving the Salem Community Congregation in Kansas for seven years, **Ronald G. Sherck II** (B) is now pastor of the New Paris Church of the Brethren in New Paris, IN. "An added benefit," the native Indianan writes, "is that it is very close (twelve miles) to family rather than nine hundred miles!"

1987

Kenneth W. Brewer (M) had a *festschrift* article published in *Hans Küng: Neue Horizonte des Glaubens und Denkens* (München/Zürich: Piper, 1993). Published in German, the article is titled (in its English translation) "The Uniqueness of Christ and the Problem of the Pluralistic Theology of Religions." Brewer continues to work toward his Ph.D. in systematic theology at Drew University in Madison, NJ.

R. Scott Herr (B) is now pastor of the International Protestant Church of Zürich, Switzerland. He formerly served as a pastor in Mexico City.

Gary J. Ziccardi (B) is a chaplain at McChord Air Force Base in Washington State. Known around the base as "Z-man," Ziccardi is pastor for the largest Protestant worship service at the base and leads the ecumenical Youth of the Chapel program. He also volunteered for and participated in Operation Restore Hope, the Somali relief effort.

1988

Steven H. Craig (B) is associate pastor of Glendale Presbyterian Church in Burbank, CA, where he works in the areas of young adult and small group ministries.

Jean Hilton Goodwin (B) writes from State College, PA, that her work as a nursing home chaplain gives her a great variety of preaching experiences. She adds that last summer she played piano for a dinner theater's production of *Godspell*.

Laurie A. McNeill (B), who last June served as a minister commissioner for Lehigh Presbytery to the General Assembly of the Presbyterian Church (USA), was recently installed as pastor of the Presbyterian Church of White Haven, PA, after having originally been called there as designated pastor.

1989

James B. Banks (B) is pastor of the First Presbyterian Church in Duncan, OK.

Randall Bush (B) reports that an "alternative" reunion was held last July at Gun Lake, MI, for 1988 and 1989 Princeton alumni/ae. "A lake house was the venue for this get-together," he says, "with the days being spent in recreation, relaxation, and getting reacquainted." The participants also attended to "serious" work, with papers presented on theology ("Christian Dualism: Can Two Ministers Stay Afloat on One Wave-Runner?"), counseling ("Avoiding Self-Image Damage While Playing Trivial Pursuit"), and the sacraments ("Can Dogs Be Served Communion? An Actual Case Study"). In addition to Bush, those alumni/ae attending were **Susan Asher**, **C. Scott** and **Sheryl Kinder Pyle**, **Glenn Leupold** and **Miriam Lawrence Leupold**, **Steve** and **Debbie Melde**, **Gordon** and **Nancy Allison Mikoski**, **Deborah Paton**, **Amy Snedeker**, and **Gordon** and **Diane Wiersma**.

Fred J. Choy (B) writes from Seattle that he was ordained June 27, 1993.

Gerard P. Davis (B) and his wife, **Carey** ('90B), recently moved to Wayne, PA, where Gerry is associate pastor to youth and young adults at Wayne Presbyterian Church. Formerly stated supply in the Kensington Parish in Philadelphia, Gerry is "greatly enjoying being back with youth."

In his role as minister for missions at Boston Avenue Church in Tulsa, OK, **Rodney L. Newman** (B) made two trips last year — one to Russia to explore future mission opportunities, and one to Guatemala as part of a medical mission team of eleven persons from his church. Of the second trip, he writes, "We saw almost eight hundred persons in five days."

Nancy Hurd Schluter (B) writes that she enjoys being a visiting lecturer in Princeton's new "One Ministry, Many Forms" course, a prerequisite to field education. Schluter is chaplain at Rider College in Lawrenceville, NJ.

Seth Sykes (M) is completing his doctoral work at Union Theological Seminary in Virginia and teaching this semester at Hampden-Sydney College in Hampden-Sydney, VA. His wife, **Lisa** ('90B), is pastor of Willis United Methodist Church, located outside of Richmond.

Julie Hodges Welch (B) is clinical coordinator of the New Life Treatment Center at Dominion Hospital in Falls Church, VA. She oversees a team that "seeks to integrate Christian faith into a psychiatric treatment program."

Carey Mallory Davis (B) writes that she and her husband, **Gerard** ('89B), recently moved to Wayne, PA, and that she works part time as director of development and church relations at Cornerstone Christian Academy, "a small, private school for low income, urban children."

1990

Since June 1990, when he became associate pastor of the First Congregational Church (UCC) in Harwich, Cape Cod, MA, **John Erickson III** (B) has worked closely with the homeless. During his first year there he became coordinating chaplain of the Harwich Ecumenical Council for the Homeless (HECH), which helps families find homes and provides spiritual guidance, counseling, and other support. Erickson developed a training program for the all-lay volunteer chaplains corp of HECH, and he led a task force to develop a day-care program for HECH families and others in need. His efforts have helped HECH earn an Ecumenical Recognition Award from the National Council of Churches. In addition to this work, Erickson has established a lay calling ministry to the housebound and organized a Sunday school for the Harwich church, which is pastored by fellow alumnus **Charles T. Newberry III** ('69B).

Dennis W. Jones (B) is interim associate pastor for youth and young adult ministries at Basking Ridge Presbyterian Church in Basking Ridge, NJ — the same community where Jones served as a police officer for three years prior to enrolling at Princeton.

Kathleen Joyce (B), a graduate student at Princeton University, won a Graduate Prize Fellowship from the University Center for Human Values. Fellowships are awarded to advanced graduate students working on interdisciplinary dissertations in ethics and human values, and it normally provides each student with a \$13,100 stipend for one academic year and \$3,150 for the summer. Joyce, a fourth-year student in the Department of Religion, specializes in American religious history with concentrations in American Catholicism, women's history, and African American religion. Her dissertation is titled "Religious Belief and Medicine."

Practice in Philadelphia's Catholic Community, 1870-1920."

Lisa Sykes (B) is pastor of Willis United Methodist Church outside of Richmond, VA. Her husband, **Seth** ('89B), is completing his doctoral work at Union Theological Seminary in Virginia and teaching this semester at nearby Hampden-Sydney College.

Gerald R. Voie (B), pastor of the First Presbyterian Church in Oskaloosa, KS, began his D.Min. studies last fall at McCormick Theological Seminary. He previously had completed interim pastor training with the Synod of Mid-America.

Dan Wessner (B), whose "Tales from Can Tho: Vietnam Today" appeared in the Summer 1993 *Alumni/ae News*, will co-lead a travel/study seminar on peace and reconstruction in Vietnam, Cambodia, and Thailand this summer. Titled "Of Rice and Reconciliation," the seminar will take place from June 27 to July 11. Participants will travel to Bangkok, Phnom Penh, Ho Chi Minh City, Hanoi, and points along the Mekong Delta (including Can Tho) and will observe work on local projects, meet with Vietnamese leaders, and become acquainted with Southeast Asian issues and Thai concerns. The seminar is

sponsored by the Presbyterian Peacemaking Program of the PCUSA's Congregational Ministries Division, and the cost is \$2,950. For an application form or for more information, write to: 1994 Travel/Study Seminars, Presbyterian Peacemaking Program, 100 Witherspoon Street, Louisville, KY 40202-1396, or call 502-569-5786.

1991

David G. Carpenter (B) is associate pastor of Westminster Presbyterian Church in Westlake Village, CA. He also chairs the youth subcommittee of San Fernando Presbytery.

Debby (E) and **David** ('92B) **Casson** are sharing the position of associate pastor for youth and young adults at Rivermont Presbyterian Church in Chattanooga, TN.

Colette L. Halverson (B) writes that she has accepted a call as pastor of Trinity United Presbyterian Church in Melrose Park, IL.

Steven B. Miller (B), who was ordained last fall, is now associate pastor of Westminster Presbyterian Church in Fresno, CA.

Last June, **Christopher M. Myers** (B) was ordained a deacon in the United

Methodist Church. He is pastor of Linden United Methodist Church in Waterloo, IA.

1992

In September, **Berlinda A. Love** (B) was ordained at New Hope Baptist Church in Newark, NJ. She serves as assistant pastor for young adult ministries at Union Baptist Church in Trenton, NJ, and also teaches mathematics and science in the Trenton public school system.

Major **Edward K. Maney** (M), a chaplain in the U.S. Army, is an instructor at the army's Command and General Staff College at Fort Leavenworth, KS.

Denise Rogers (B) is senior pastor of the newly founded, nondenominational Community Church of Jesus Christ in Bozeman, MT. "Our first service was 175 strong," she writes.

1993

Robert Higgs (B) recently participated in the Ecumenical Monitoring Programme in South Africa. Sponsored jointly by the South African Council of Churches and the South African Catholic Bishops Conference, the program brings ecumenical international partners to South Africa to monitor and report on violence, peace negotiations, and elections.

Births

Abigail Louise to Nancy Lammers Gross ('81B, '92D) and John R. Gross, November 1, 1993

Diana Mary to Julia Wheeler Fraser ('83b) and Gordon C. Fraser ('82B), August 2, 1992

Rachel Kathleen to Jannie Adams Best and Stephen W. Best ('84B), July 8, 1993

Jocelyn Maria to Holly ('87B) and Bill ('85B, '86M) Wildhack, September 27, 1993

Jacob Michael to Brenda and John Pearce ('86B) Ward, November 12, 1993

Emily Jordan to Tandy Gilliland Taylor ('87B) and David R. Taylor ('87B,E), October 10, 1993

Victoria Josephine to Jozefina and Zoltan ('88M) Vass, September 7, 1993

Sena Michelle to Nancy Cormack-Hughes ('90B) and Philip J. Hughes ('89B), November 30, 1992

Adam Christopher to Lisa Karen ('90B) and Seth ('89M) Sykes, October 13, 1993

Harriet Elise to Heidi J. and Anders P. ('91B) Pedersen, October 11, 1993

Dakota Daniel to Ruth Faith Santana-Grace (M.Div. Sr.) and Edward James Grace ('92M), April 17, 1993

Sean to Susan and John F. ('92M) Moriarty, October 28, 1993

Megan Elizabeth to Karen ('93B) and Kevin ('93B) Finch, August 23, 1993

Weddings

Catherine Joski and Ronald T. Roberts ('59B), July 4, 1993

Nancy Strandine Schultz ('77B) and Richard M. Barnes, August 14, 1993

D. Ann Fitzgerald ('88B) and Frank C. Aichinger Jr. ('78B), October 16, 1993

Ruth M. Snyder ('91B) and Leif Aus, October 16, 1993

Catherine T. Carroll and Michael E. Bongart ('92B), October 1, 1993

Christine M. Torres ('93B) and James L. Long, June 20, 1993

Leonard J. Trinterud, 1938B, 1939M

Leonard J. Trinterud, eminent historian of American Christianity and Puritanism, died July 24, 1993, in Walnut Creek, CA. He was eighty-eight years old.

Trinterud, who taught church history at both McCormick and San Francisco theological seminaries, was probably best known for two works: *The Forming of an American Tradition*, his definitive history of colonial Presbyterianism, and "The Origins of Puritanism," which is still a benchmark article for European and American scholars. He was also prominent as a churchman on both the American and the world scene. He became a stalwart of the Commission on Faith and Order of the World Council of Churches in its formative years, and he served as vice chair of the Presbyterian General Assembly committee that produced the Confession of 1967 and the Book of Confessions, the latter largely through his guidance and historical knowledge.

As a student at Princeton, Trinterud founded the still flourishing Theological Book Agency and won the fellowship in Old Testament. He completed his doctoral work at the University of Lund in Sweden, and was ordained in 1940 by the Presbytery of Seattle. In 1941, Trinterud began a five-year term as religious book editor of the newly founded Westminster Press. Under his leadership, Westminster became a bellwether of religious publishing, introducing works on continental theology in translation and producing such achievements as the *Westminster Study Bible*, the *Wright/Filson Historical Atlas of the Bible*, and Gehman's *Westminster Dictionary of the Bible*. With Paul Lehmann as his associate editor, he sought out and published a stream of works by American theologians.

Trinterud taught at McCormick from 1947 to 1963, when he went to San Francisco. In 1964 he joined with others from San Francisco Seminary who came east in a chartered bus and, from a truck, supplied food to Martin Luther King's marchers from Selma to Montgomery, AL. A forceful teacher and strong personality, Trinterud became legendary among students and colleagues where he taught. He retired from San Francisco Theological Seminary in 1972.

Trinterud is survived by his wife, Elizabeth; a daughter, Beth Crowley; a son, John; and two sisters, Adis Bates and Luella Parman.

In Memoriam:**William H. Felmeth, 1942B,****Vice President for Development Emeritus**

William H. Felmeth, a former Seminary trustee and administrator who displayed the same love for pastoral counseling during his nine years as vice president for development as he did during his twenty-eight years as a pastor, died January 13, 1994, at the age of seventy-five. He was living in Holland, PA, at the time of his death.

Felmeth, who while a student at Princeton co-founded the First Presbyterian Church of Linden, NJ, was ordained by the Presbytery of

Elizabeth in 1942. Following service in the U.S. Army during World War II, he pastored the First Presbyterian Church in Cranbury, NJ, for five years. He then began a twenty-two-year term as pastor of the Presbyterian Church of Basking Ridge, NJ. During his time at Basking Ridge, Felmeth oversaw improvements to the physical facilities — including the complete renovation of the sanctuary and the addition of a new education building and chapel — and an increase in the congregation from eight hundred to more than eighteen hundred. When he left the church in 1974, he became its first pastor emeritus.

Felmeth served the Seminary as a trustee from 1966 to 1969 and again from 1971 to 1974, and as vice president for development from 1974 to 1983. During his tenure as vice president he displayed both administrative prowess — scholarship endowment funds increased by one-third — and pastoral care: many students preparing to enter ministry viewed him as a mentor. He was named an emeritus on his retirement, and a year later the board of trustees established the William Harte Felmeth Chair in Pastoral Theology.

In addition to his degree from Princeton, Felmeth also held the honorary Doctor of Divinity degree, received from Bloomfield College in 1963.

Felmeth's death followed a long battle with Parkinson's disease. He is survived by his wife, Katherine Porter Felmeth; three daughters; and a sister.

In Memoriam:**Daniel C. Thomas, 1944B,****Vice President for****Alumni/ae Affairs Emeritus**

Daniel C. Thomas, a former Seminary trustee who retired from Princeton in 1987 as vice president for alumni/ae affairs, died December 28, 1993, at the age of seventy-three. He was living in Princeton.

The son of Presbyterian missionaries, Thomas was born on Hainan Island in South China. He returned to the United States to attend Park College in Missouri, from which he graduated in 1941 and later received the honorary Doctor of Humanities degree. Ordained in 1944 as the fourth-generation minister in his family, Thomas served as a navy chaplain in World War II before becoming assistant pastor and then pastor of the North Avenue Presbyterian Church in New Rochelle, NY. (During this time he earned his M.A. from Columbia University in New York City.) He later pastored churches in Binghamton, NY; Allentown, PA; and Webster Groves, MO. He served as a trustee of the Seminary from 1969 until 1980, when he joined the Seminary's administrative staff.

His service to the church included chairing various national and regional committees as well as moderating two presbyteries. He was a member of the Presbyterian Church (USA)'s Vocation Agency, its Board of Pensions, and its Committee on Mission Responsibility through Investment. He also served on the denomina-

tion's Committee on World Relief and Emergency Service and chaired its Department of Chaplains and Service Personnel during the Vietnam War from 1969 to 1972. Following his retirement, he remained active in Habitat for Humanity and helped to found a local prostate cancer support group.

Thomas is survived by his wife, Lois; three sons, Dale Edward, Daniel Jr. ('75B), and Mark Powers ('80B); a daughter, Marcia Jeanne ('84B); three brothers; and one sister.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/ae have died:

William D. Johnson, 1923B

Irvin S. Yeaworth, 1923B

Kenneth P. Landon, 1927B

Bruce F. Hunt, 1928B

Jacob Boerman, 1930B

Orvil E. Mirtz, 1931B

E. William Geitner, 1932M

Maurice Holt, 1936B

Edwin R. Cowan, 1937B

Seth C. Morrow, 1938B

Laszlo Borsay, 1939C

Kermit J. Nord, 1939B

Homer Goddard, 1940B

J. Clyde Henry, 1940B

George L. Rentschler, 1941B

Roy M. Shoaf, 1942B

Frank J. Kline, 1943M

Lewis J. Hutton, 1944B

Alexander Sime, 1945B

Donald A. Acton, 1946B

Norman A. Krebs Jr., 1946B

Seth C. Morrow, 1938B

Richard Neuendorffer, 1952b

John Crandall, 1953B

Hubert S. Goss Jr., 1955b

Robert H. Meloy, 1957C, 1971M

Robert S. Beaman, 1958B, 1961M

Roderick Pettigrew, 1959C

Charles A. Rudy, 1961B

Ralph Taylor, 1961U

Robert L. Bast, 1962m

Bonnie L. Benka, 1981U

Robert B. Murphy, 1960B, 1964M

The obituaries of many of these alumni/ae will appear in future issues.

Toward a More Human World: Paul Lehmann, 1906-1994

The Rev. Dr. Paul Lehmann, theologian, ethicist, and civil libertarian who taught at Princeton during the 1940s and 1950s, died February 27 in New York City. A student of Niebuhr and Barth, the eighty-seven-year-old Lehmann was internationally known as a brilliant scholar and teacher who taught generations of students the gift of discernment, and as a champion of civil rights whose opposition to McCarthyism led him to organize the Emergency Civil Liberties Committee in 1951. Many friends, students, and colleagues also remember him as an Old World-style gentleman who gave formal tea parties and wore a three-piece suit (complete with Phi Beta Kappa key) in even the most humid weather; a lecturer whose love of wordplay left listeners both inspired and slightly bewildered; and a man whose "contextual ethics" reflected a deep, abiding concern for humanity.

The son of a German Protestant pastor, Lehmann followed his father into ministry and attended Union Theological Seminary in New York, where he earned his B.D. in 1930 and his Th.D. in 1936. While at Union he studied under Niebuhr and developed a friendship with a German student by the name of Dietrich Bonhoeffer, and the pair became intimate friends. In 1945 the Nazi regime killed Bonhoeffer for his part in plotting against Hitler, yet the friendship seems to have left an indelible mark on Lehmann, whose own battles against McCarthyism echoed Bonhoeffer's resistance to Nazi oppression.

Lehmann began his teaching career at Elmhurst College in Illinois, where his father once served as president. He subsequently taught at Wellesley College in Massachusetts and was associate editor of religious books at Westminster Press, then in 1947 he joined the seminary faculty as associate professor of applied Christianity. Two years later he was named Stephen Colwell Professor of Christian Ethics. In 1956 Lehmann left Princeton to teach at Harvard University Divinity School, and in 1963 he returned to his alma mater, Union Theological Seminary, as Auburn Professor of Systematic Theology and, after 1968, as Charles A. Briggs Professor of Systematic Theology. Lehmann retired and was named professor emeritus in 1974, though he continued teaching or several years on the faculties of Union Theological Seminary in Virginia, Bryn Mawr College, the University of California at Berkeley, and San Francisco Theological Seminary.

Having studied both with Niebuhr and at the University of Bonn, with Karl Barth, Lehmann became engrossed in the ethical issues surrounding Christian-Marxist dialogue, war and peace, and human sexuality. He became well-known for his advocacy of contextual ethics, "which sought a middle road between situation ethics and the ethics of universal, absolute principles. Lehmann held



that rules such as the Ten Commandments offered no absolute answers for every problem. He also believed that decisions based totally on a particular situation failed to demonstrate the necessity of Christology in Christian ethics.

In her book *Humanization and the Politics of God: The Koinonia Ethics of Paul Lehmann* (Eerdmans, 1992), Princeton professor Nancy Duff says Lehmann believed "the contextual character of Christian ethics grows out of the very nature of divine activity." Duff, an associate professor of theological ethics who studied with Lehmann at Union Theological Seminary in Virginia, writes that he thought the debate regarding contextualism revolved around one theological question: "What difference does the life, death, and resurrection of Christ make for responsible human behavior?"

"He's the last of a great generation of theologians," Duff said shortly after Lehmann's death. "What's exciting about Paul is that while his work was grounded in Reformation thinking, he never believed he needed to put a fence around Reformed doctrine to protect it. He always put Reformed theology in conversation with contemporary movements such as liberation theology and feminist theology."

Lehmann expounded on his views in such works as *Forgiveness* (1940), *Re-educating Germany* (1945), *Ethics in a Christian Context* (1963), and *The Transfiguration of Politics* (1975). (Another book, *The Decalogue and a Human*

Future, is being edited by Duff and is scheduled to be released soon.) He also nurtured generations of students.

"In both his teaching and his scholarship, Paul never wanted to teach us just the content of doctrine," Duff recalls. "He wanted us to think critically, but more importantly he wanted to cultivate the gift of discernment. He wanted Christians to be able to look at a situation and actually see what was going on, and then be able to discern what God would have us do. His presentations were filled with poetic allusions, references to philosophy and history — his breadth of knowledge was incredible. And he loved to play with the language, using twists on words and references to their etymologies. We would walk away feeling so inspired — though not always one hundred percent certain of what he had said."

"Paul Lehmann represented a retrieval of Christian theology on behalf of a more human world," says Dr. James Kay, assistant professor of homiletics at Princeton, who was a student of Lehmann's at Union in New York and a close friend. Though a man whose ferocity in espousing his beliefs at times strained relationships with colleagues, Lehmann never refused to discuss any issue. "He was one of the very few White theologians who engaged James Cone's Black theology," Kay points out, "and he once met with a lesbian caucus at Union. His humanization meant for him an openness to what God was up to in the world, no matter what the situation."

Lehmann's concern for humanity shone through not only in his ethics but in his actions as well. "He was extraordinarily kindly," Kay remembers. "He gave money to beggars without question, but never as a demeaning act of charity. One Sunday I accompanied him to church on Madison Avenue, and afterward he told me to wait a moment. He walked half a block to a man without legs in a wheelchair. He gave the man some bills, then lingered and had a genuine conversation. There always had to be a conversation, recognizing the humanity in the beggar."

Lehmann also held deep affection for the church. (He had been active in the leadership of study commissions of the World Council of Churches since the council's inception in 1948.) Yet he liked to tell his students that he was a believer on Mondays, Wednesdays, and Fridays, and one who doubts on Tuesdays and Thursdays. "He really understood the struggle in the faith," Duff says. "He was never one to say, 'Now you've got it!'" Lehmann, who taught so many to think critically, lived what he preached — a characteristic that helped to make him one of the most acclaimed theologians of this century.

Paul Lehmann is survived by his wife of almost sixty-five years, Marion, and a sister, Lillie. He was predeceased by a son, Peter.

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- 18 "Financial Planning and the Clergy"
(John C. Bramer Jr.)
- 19-22 "Leadership That Motivates People"
(John Talbot)
- 23 "The Church on Trial: Youth Ministry and the Challenge
of Contemporary Culture"
(Harold Dean Trulear)
- 25-28 "The Renewal of Theology: A Study of Simone Weil"
(Diogenes Allen)
- 27-28 "Sexual Abuse in the Church"
(Christie Cozad Neuger and James Poling)
- 29 "Reducing the Risk of Child Sexual Abuse in the Church"
(James F. Cobble Jr. and Richard R. Hammar)
- 30 "From Barricades to Bridges II: Multifaith Communities for the
Twenty-First Century"
(Community/Educational Leaders)

May

- 2 "Jubilee Time: Rituals for Spirituality in the Second Half of Life"
(Maria Harris)
- 2-6 "Consulting Skills"
(Margaret E. Bruehl)
- 2-6 "Life and Career Planning for Church Professionals"
(Roy W. Pneuman)

June

- 14-17 "Managing Transitions in Local Congregations"
(John Talbot)
- 20-30 Institute of Theology

July

- 11-15 "Managing Conflict"
(Margaret E. Bruehl)
- 11-15 "Church Management and Leadership"
(Roy W. Pneuman)
- 12-15 "Seminar for Associate Pastors"
(John Talbot)
- 18-22 "Group Leadership Skills"
(Roy W. Pneuman)
- 18-22 "Advanced Conflict Management Skills"
(Margaret E. Bruehl)
- 26-29 "Seminar for Pastors Who Are Heads of Staffs"
(John Talbot)

Princeton Theological Seminary
P.O. Box 821
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